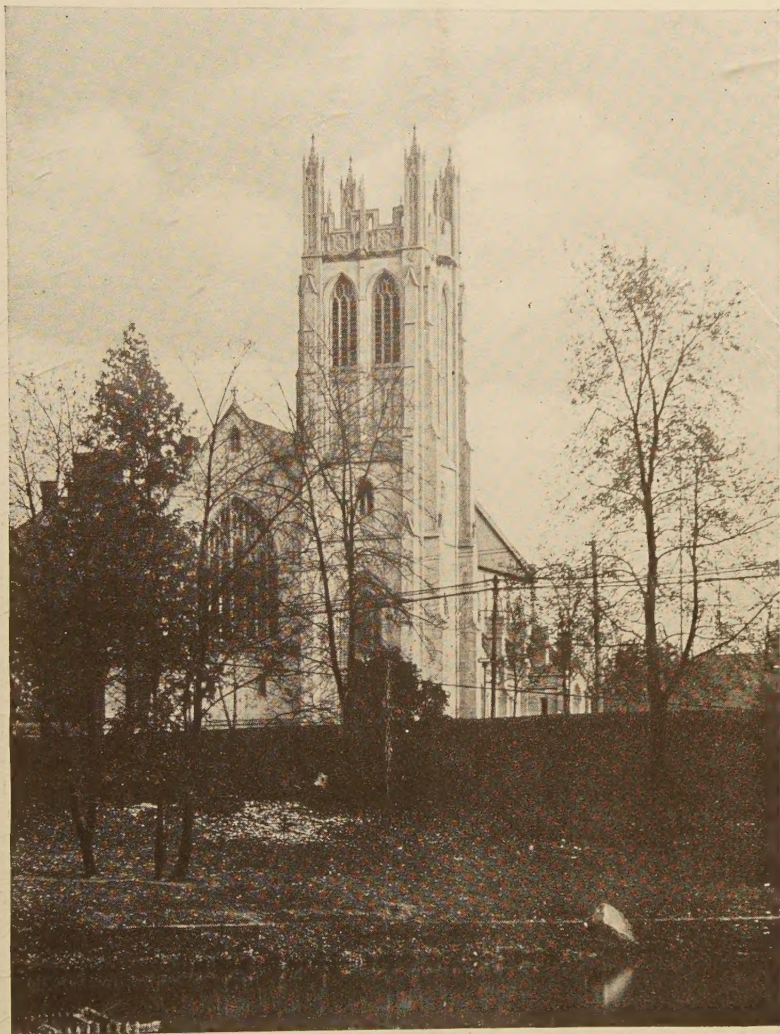


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*The Minister's Trade Journal*



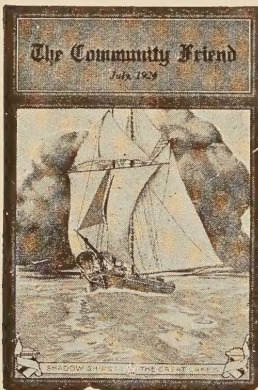
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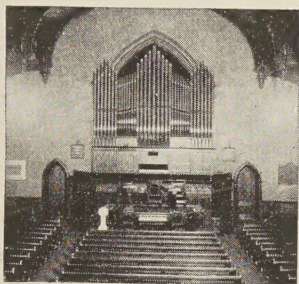
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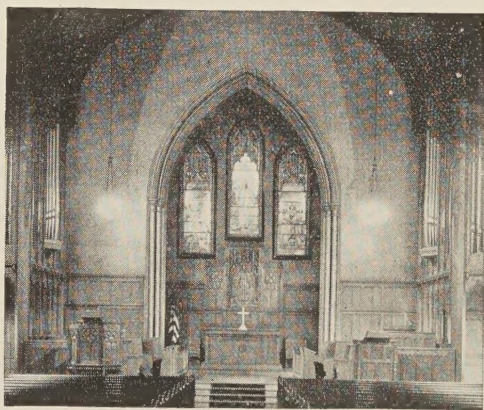
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# The EXPOSITOR'S MINISTERS ANNUAL

**Aid for Busy Preachers:** *The Expositor's Ministers Annual* for the current year is an astonishing production, compiled by Joseph McCray Ramsey, editor of the *American Expositor*, and published by the Fleming H. Revell Company. It contains, for every Sunday of the year, a sentence with which to call the congregation to worship, suggested lessons, anthems, and organ voluntaries; a sentence to be read before taking the offertory, a prayer to be offered when it is received at the table; and a benediction with which to close the service. Then follows a sermon, with suggestions of appropriate hymns; and, for those who prefer to follow the Church year, another sermon on some text in the Epistle for the day. In case neither of these sermons fits the need of the preacher in search of suggestion for his morning discourse, there follow three skeleton outlines on other texts, and usually a few other texts deemed suitable to the thought of that day in the Church year are provided, followed by a selection of quotations from modern literature, gathered together under the title "Seed Thoughts." Next comes an exposition of the International Sunday School lesson for the day, a sermon for juniors, another for the children, and yet another for the Sunday evening service. A sermon for the mid-week service comes next; and, so that every need of the busy preacher should be met, there follow suggestions of topics for his addresses to mid-week gatherings of young people. The material comes from the pens of many preachers; and though we do not claim to have read through all the six hundred and eight pages of the volume, we have read enough to be able to testify to the high quality of its contents and their stimulating character. The lazy preacher, if such a man exists, will not find his work done for him; but he who is sometimes, through being too busy in merely serving tables, hard-pressed for themes for his sermons and in need of mental quickening, will never turn to its pages in vain. It only needs to be further said that copious contents tables and indices are provided, and that the whole colossal production is probably described correctly by its publishers as "the best aid to the busy pastor ever provided."

—P.A.D., *The Methodist Recorder, London.*

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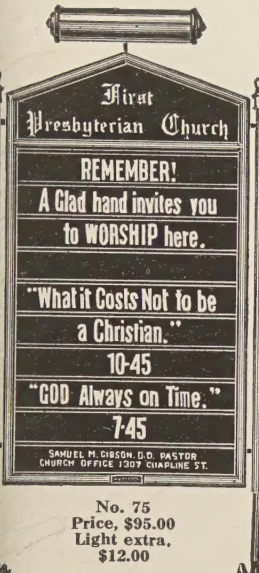
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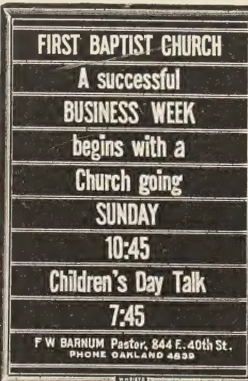
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| 6                  | H. Martin         | 9          | 9       | 75                                | Junior     | 112     |       | 3.03   |  |
| 7                  | Windfield S. Day  | 8          | 7       | 10                                | Visitors   | 4       |       |        |  |
| 8                  | E. Gardner        | 14         | 13      | 89                                |            |         |       |        |  |
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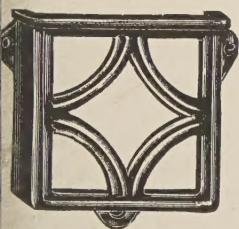


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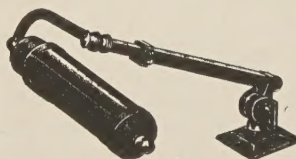
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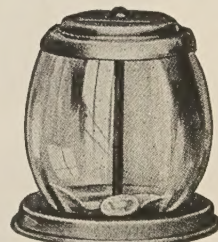
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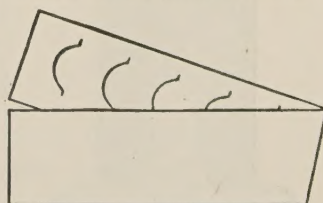
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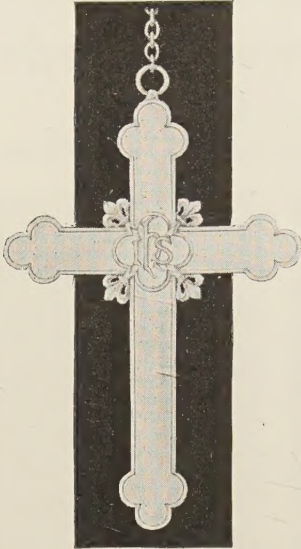
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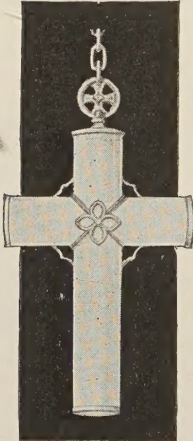


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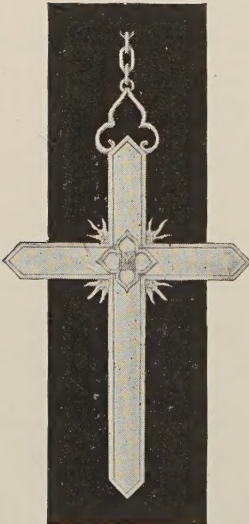
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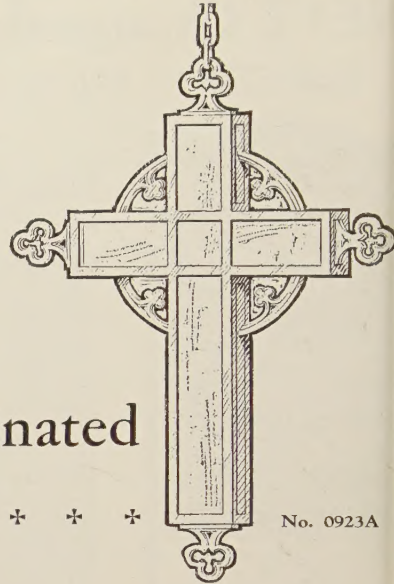
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# The Expositor

*The Journal of Parish Methods*

## The Ideal Minister

THE HON. FREDERICK A. HENRY, Esq.

*(Continued from the July Expositor, page 913.)*

PASSING on now to the shepherd function, a few more words on that subject may profitably be said. Personal relations are the key to almost every thing in the world. People almost universally like to be remembered, noticed, visited, treated as if they were of some significance; they enjoy being congratulated, commended, written to, or spoken kindly of. Curiously enough, nearly everyone would rather be asked, by a person he respects, to do some little favor, than to be beholden to such person for the like favor received.

If the minister takes these cues and systematically follows them, sincerely and without guile, he can always enlist co-workers (unless, indeed, he takes them too fast or too far), besides thronging his church pews with those whom such genuine friendliness must attract.

Conceive, for example, the case of a minister whose card catalogue of the members of his church and others in his parish contains a brief biography embracing the salient facts in the personal, family, and church histories of each one, and in whose alendar is transcribed under the proper days every anniversary of

birth, baptism, bereavement, or other memorable event in their lives. If on every such day he calls, or telephones, writes a brief note, or sends some token, in remembrance of the anniversary, he may be sure of a responsive sentiment cementing the recipient's personal relations with him and with the church — sure, that is to say, unless (and herein lies the danger) such practice should become, or even seem to become, mechanical or wanting in the spirit of genuine friendliness. This spirit and the helpfulness it engenders are the pastor's only rod and staff. To some ministers, however, pastoral methodology seems a pseudo-science, abounding in paltry devices or unworthy stratagems and artifices. But they have probably never actually tended sheep.

I pass over now the more familiar pastoral services to the sick, the indigent, the bereaved, and the wayward, to touch briefly on those cases, very prevalent but less commonly understood, of persons who, though not insane, stand in unhappy mental maladjustment to their environment. Persistent unhappiness may of course arise from continuing physical or external causes, and in such cases wher-



ever common sense can remove the cause or procure its removal, sympathetic help will effect the cure. If such cause is not removable, religion may inspire a Christian fortitude or spiritual resignation that will lessen or overcome such unhappiness.

So far, pastoral ministration may without doubt be effectual. But in spite of the hopeful establishment within recent years of here and there a pastor's clinic of wider scope, I am convinced that no truly psychiatric dispensary can be founded or maintained in a church or elsewhere without a qualified physician, specially schooled in psychiatry, being in charge of it. The pastor may no doubt learn to discriminate those who require such aid, and he should satisfy himself of the professional competency of a psychiatrist whom he can recommend to them. But it is not desirable that the church should incur the reproach of itself offering treatment of a quality which the judicious deem to be mere quackery. Let us leave therapeutics to the medical profession.

I can not, however, dismiss the subject of the pastoral office and of its countless services of loving kindness to troubled humanity, without first recording my deep conviction that the ministry of the pastor, as vicar of the Good Shepherd, is the real door both of the world's entrance to the Church and of the Church's effectual access to the world. The Church must ever be more and more the especial servant, friend, and advocate of the poor and underprivileged, as well as their protector against the serpent's false lure and specious promise of a happier lot.

We come now to the most contro-

versial point in this discussion of the minister's functions, namely, the proper scope of religious leadership in the pulpit. Among the results announced a fortnight ago of the survey of Methodism in parts of Greater New York by Bishop McConnell's Church Planning Committee, it appears that those "who prefer a fearless sermon on a social problem to those on individual salvation" number 506 against 391, with 147 not replying.

What doth it profit the Gothamite — this ardor for the whole world above that for his own soul? Or is it just another ecclesiastical sidling-up to the Mammon of unrighteousness? At any rate the ratio of five to four is less pronounced than the three to one against prohibition in the Literary Digest's nation-wide poll. And "fearless sermons on social problems" are by no means peculiar to the present generation of Christian ministers.

I have a curious and cherished volume, which was published in Augusta, Georgia, in 1860, under the editorship of E. N. Elliott, LL.D., president of Planters' College, Mississippi, and which consists of a symposium of scholarly pro-slavery essays. Among them is one entitled "The Bible Argument: or Slavery in the Light of Divine Revelation," by the Reverend Thornton Stringfellow, D.D., of Richmond, Virginia, which the editor's introduction, with deep conviction and mordant irony affirms that "The plain and obvious teachings, of both Old and New Testament, are given with such irresistible force as to carry conviction to every mind, except those wedded to a theory of a 'Higher Law' than the Law of God!" I can readily con-



ceive how even a Northern young man, logically conscientious in his Christianity, enjoying the genial hospitality of Richmond in 1861 and charmed with its social gaiety, could be led by Doctor Stringfellow's preaching to defend and uphold the Confederate cause.

You have no doubt seen tracts, issued by the League against Prohibition, in which the miracle at Cana, the communion cup, Paul's advice to Timothy, the actions of Jesus and the teachings of Paul in respect to eating and drinking, and other Biblical citations, are marshaled, to contrast the virtue of temperance with Prohibition's "tyrannous infringement of our Gospel liberty." You will recall, too, the impassioned sermons preached in 1896, here and there in Ohio but more generally west of the Mississippi, in which the seal of divine approval was set upon the immediate legalizing of the free and unlimited coinage of silver at the ratio of sixteen to one.

One might pile up many more examples of specious pulpit efforts to link Christianity with subsequently exploded 'isms. Without any brief for either left or right on the sociological questions that are now widely and often passionately mooted in the public press, I verily believe that anyone skilled in advocacy might produce a plausible Biblical argument pro or con upon any one of them; always provided the issue is controversial to the extent of largely dividing public opinion. Sophistical? — yes. But did not the Sophist Socrates drive dogmatic opinionists to drop their cock-sureness by playing them with his shrewd questions first from one side and then from the other?

Two chaplains in the World War met "over there" and grew to be great friends. Said the Methodist, "This cruel conflict has one compensation for us — we should probably never have known each other but for it." "Yes," the Episcopalian agreed, "here we are together in brotherly love, both doing God's work, you in your way and I in His." Denominationalists may thus joke about their differences, for nowadays they do not even quarrel over them. But some clerics, no longer roused by the heresy of others' creeds, are still beligerant about the dole or the bonus. One may agree that it is wrong to give, or to withhold, the one or the other or both, without presuming to insist that such conclusion has the divine sanction and, like the King James translation, is "appointed to be read in churches."

The true definition of religion seems for some to be very hazy. But there are things which it clearly is not. If, for example, the Church taught that two and two are five, although a Christian yet must I dissent. Provisionally it doesn't so teach. Religion — which is really nothing else than the fealty of a man to his Lord — does not fetter the Christian with many statutes, but teaches instead the basic principles of righteousness and leaves him free to apply them to the complex problems of life. Though Jesus voiced the divine sanction of the Golden Rule, and Moses declared the divine genesis of the heavens and the earth; yet, for use as treatises on economics and sociology the Gospels are obviously unadapted, just as is the Pentateuch for astronomy and geology. Ought the Christian pulpit to lend the prestige of religion to secular propaganda in either field? If we deride the Reverend



Sam Jones' dauntless preaching that "the sun do move" (which is true enough, since all motion is relative), why should we contenance as conceded religious "a fearless sermon," on a Sunday morning, for or against birth control, the gold standard, old age pensions, canceling the Allies' debts, or any other and equally religious subject on which a minister is presumed to be a scientific expert clothed with divine infallibility? Ought he, at his services of public worship, to take advantage of those, even though a minority, whose loyalty to their church forbids them lightly to forsake the weekly gathering together and whose conscience impels them to attend it regularly, by imposing his views of such subjects habitually on their willing or unwilling ears, instead of exercising his ministry of preaching for the strengthening of their faith and of their desire and will to do right?

The more ethical color any such subject possesses, the more aggravated is the offence of employing the pulpit to inculcate an *ex parte* opinion of its merits; for moral questions beget fervor, and fervor begets passionate partisanship with its attendant unsoundness of judgment; so that, if it should happen that a more competent understanding of the subject in all its ramifications shows the real balance of righteousness to be quite the other way, the preacher may, in the name and by the power of religion, have magnified a simple error of opinion into rebellious fanaticism. Proper opportunities for young and old to discuss such questions may well be afforded in church clubs and young peoples' societies; but seldom, if ever, does any real good come from active partisanship in matters of secular

controversy by the minister in the pulpit.

Take prohibition, for example, an issue on which I can comment on one who favored the adoption of the Eighteenth Amendment and is so opposed to its repeal. Suppose it be true that its ill effects are bound to exceed its good effects. Suppose too that the American people, converted to this view, should repeal the Amendment—an overturn less probable today than yesterday—and substitute a less inflexible but more effectual curb on all the evils which admittedly attend upon the legalized or unlegalized liquor traffic. How then could the assumption of the Church's inerrancy and of her right, in the exercise of a religious jurisdiction, to pronounce her collective and corporate judgment of this socio-ethical issue, be other than subversive of public confidence in her proper religious supremacy, in the face of such evidence of her fallibility in this her strongest commitment to any social reform except perhaps the abolition of slavery?

Although I am far from assuming any special competency to be the expositor of the moral teachings of Jesus, it seems certain to me that His precepts are quite inconclusive in matters of mass ethics, and that His ethical appeal is addressed to individuals instead. Of course a Christian may be a political or an ecclesiastical collectivist; though he is not religiously bound to be either, unless his conscience bows to some curious Biblical casuistry. If not voluntarily surrendered, his conscience is solely in his own keeping, subject, indeed, to quickening, but not to coercion by any minister or any section of the

(Continued on page 1028)



# Religious Drama and Pageantry

MARCUS L. BACH

MALCHIEL

"Oft expectation fails, and most oft there  
Where most it promises; and oft it hits  
Where hope is coldest and despair most  
fits."— *Shakespeare (All's Well That  
That Ends Well.)*

Type — Symbolical dramaette.

Mood — Gracious; affable.

Characters —

MALCHIEL, a soldier.

ELIAH, a counsellor.

GAZA, a messenger.

Scene — Exterior. At the door of the  
governor's palace in Pagiel.

Time — Afternoon.

MALCHIEL. (*Stubbornly.*) And if the  
governor refuses this request, I shall  
incite the army 'till it draw from out the  
province of Pagiel.

ELIAH. Well — what am I to do?

MALCHIEL. By the gods, I have told  
thee what thou art to do! Speak to the  
governor that I demand the army's  
captaincy.

ELIAH. And I must remind thee again,  
malchiel, that the governor is sick unto  
death and dare not be disturbed.

MALCHIEL. (*In disgust.*) Nay! And if  
the enemy invade the confine he may die  
ere his appointed time.

ELIAH. Thy wisdom rest thee well; I  
have but one intent and that to see the  
governor restored to strength.

MALCHIEL. (*Vehemently.*) And I have  
left one burning passion — only one —  
that to be captain of the army of Pagiel!  
I know that I have but to reach the ear  
of Aretas, the governor, to win myself  
this quick appointment. Now wilt thou  
stand aside?

ELIAH. It may be no small light, Mal-  
chiel, for thee to know that Aretas hath  
already made his last decree and in that  
testament hath stated who shall be the  
captains and the men of state.

MALCHIEL. Ah, so he did make the

decree? I feared that, Eliah, yea, I  
feared that!

GAZA. (*Appearing at the door.*) A mes-  
sage from the governor's physician!

MALCHIEL. Good!

ELIAH. What is the message?

GAZA. (*Reading from a parchment.*)  
Aretas improves. Great hope is held that  
he shall live.

MALCHIEL. (*Starting toward the door.*)  
Then do the gods smile down on me as  
well! I'll see him now!

ELIAH. (*Intercepting.*) Thou must not  
rush upon him since his soul takes surer  
hold upon his aging life.

MALCHIEL. Thou countest it an easy  
thing to wait!

ELIAH. For thine own profit, MALCHIEL.

MALCHIEL. Hm-m. Then I shall hold  
my place right here beside this palace  
door.

ELIAH. Gaza, dispatch this word  
throughout Pagiel.

GAZA. Yea, my lord. (*He exits.*)

MALCHIEL. Carest thou if I shall rest  
me here?

ELIAH. Nay, if thou would'st sit where  
beggars love to sun themselves.

MALCHIEL. (*Doggedly.*) All men are  
beggars. (*He seats himself.*) Tell me,  
Eliah, knowest thou what hath been  
written in the testament?

ELIAH. Nay, not all.

MALCHIEL. But some thereof?

ELIAH. Yea.

MALCHIEL. Then tell me openly — am  
I therein appointed captain of the army  
of Pagiel?

ELIAH. Nay, I think not.

MALCHIEL. (*Growling.*) Ah, I knew he  
would not grant me that! I felt it all  
along!

ELIAH. Then why art thou now so dis-  
mayed?

MALCHIEL. Dismayed, thou wretch?  
Nay, not dismayed, but soul-embittered.  
'Tis this that makes me less a man.  
(*Coming to his feet.*) I'll stir the men to

hatred then, there is no captain who now leads them since Abeil was killed!

ELIAH. Hold, Malchiel. It doth arouse no small concern within me *why* thou shouldest esteem thyself so highly in the king's regard.

MALCHIEL. That he should give me the appointment?

ELIAH. Yea, why should'st thou hope for it at all?

MALCHIEL. Hm-m. Well, I am not blind to my own hindrances, 'tis true. But when I was a youth I did revere the governor, and once while on parade my mother lifted me above the rest so that he placed his hand upon my brow.

ELIAH. And therefore thinkest thou —

MALCHIEL. (*Angrily.*) Wilt hold thy tongue? When I grew older I was ever at the synagogue where proverbs and advice were taught by cunning priests.

ELIAH. Say on.

MALCHIEL. I served his army well and count myself a soldier, braver, truer, more fearless than the rest. I have already had a hundred men at my command and with them I have always watched the governor's life.

ELIAH. Hast finished?

MALCHIEL. Well, is there need for more?

ELIAH. I wondered only if thou had'st nothing of uncommonness of which to speak.

MALCHIEL. Thou meanest?

ELIAH. The governor, I've found, is more remindful of the humbler deeds, those done unseen, uncounted, and from out the heart unconsciously; these he discerns and weighs, and broods upon.

MALCHIEL. (*In astonishment.*) Thinketh he more on these than on the larger offices?

ELIAH. It seemeth so. As an example: thus to one who gave a beggar drink upon the road of Libia, Aretas gave an emerald ring.

MALCHIEL. The governor is mad! What reason could one find for such reward?

ELIAH. He simply said that he who gave a beggar drink had given drink unto the governor himself.

MALCHIEL. Aretas groweth old! There is no hope for me when governors give emeralds unto beggar's friends.

ELIAH. Is not thy life marked with such little deeds?

MALCHIEL. Nay! I have concerned myself with soldiery! Was it not my appointed task to see that no one harmed the governor? That leaves small time for feeding beggars on the way.

ELIAH. I greatly fear, my friend, that inattention to the smaller deeds hath now cost thee thy captaincy.

MALCHIEL. (*In fury.*) I tell thee frankly, then, thou art despised of me and mine. And Aretas — ho — ho — Aretas!

GAZA. (*Appearing again at door.*) A message from the governor's physician.

ELIAH. (*As MALCHIEL waits intently.*) What is the message?

GAZA. The governor faileth — the palace is in gloom.

ELIAH. Report the message to the citizens throughout Pagiel, and bid the people pray for Aretas!

GAZA. Yea, my lord. (*He exits.*)

MALCHIEL. (*Fearfully.*) And thinkest thou, Eliah, that the end is nigh?

ELIAH. Great are the prayers of Aretas' followers and great are the physicians of Pagiel. I do not bid my heart despair.

MALCHIEL. (*Anxiously.*) But if he die — now — now when I have need of him, when I have in my very grasp the office toward which all my hope is set.

ELIAH. It is a noble office, Malchiel.

MALCHIEL. Aye, of a truth; 'tis second only to the governorship of Pagiel which Aretas now holds.

ELIAH. Yet there is nought to do.

MALCHIEL. (*Angrily.*) Nay, thou wretch! Why did'st thou not permit me to go in to Aretas before! Ah — I am mad — mad! I am as much a child as a dying Aretas! Farewell, thou vain and witless counsellor! I'll hold my post until the governor hath died, but not a moment more!

ELIAH. Forgive me, Malchiel.

MALCHIEL. Ah — hold thy tongue!

ELIAH. Listen! (*Chimes sound faintly from within the palace. Gaza appears.*)

GAZA. A message from the governor's physician.

ELIAH. (*Softly.*) What is the message?

MALCHIEL. (*Anxiously.*) Yea, what doth it say upon the scroll?

GAZA. (*Without looking at the scroll.*) The governor is — dead.

ELIAH and MALCHIEL. Dead!



GAZA. His end came like a sleep and death brushed down his eyelids tenderly.

ELIAH. (*Incredulously*.) Aretas is dead!

MALCHIEL. (*Awed*.) I feel a strangeness now that he is gone. Why after all, Eliah, he was my governor!

ELIAH. (*Deeply moved*.) And mine, Malchiel. Pagiel will mourn, yea, all Pagiel will mourn for him.

MALCHIEL. (*Thoughtfully*.) For years I was his soldier and his guard — death mocks my watchfulness.

GAZA. (*Still standing at the door*.) There was another word, lord counsellor.

ELIAH. Yea?

GAZA. Aretas, ere he died requested that his last decree be read by thee and then dispatched at once unto all citizens.

ELIAH. Where is the decree?

GAZA. Here, my lord, upon this scroll.

ELIAH. (*Taking it*.) I'll read it to myself and then — (*He unrolls the scroll and reads silently*.) H-mm, 'tis as I was informed.

MALCHIEL. (*His old eagerness returning*.) Who is the captain of the army of Pagiel?

ELIAH. I shall find it soon. (*He reads*.) "My vaults unto my queen, my third estate to Prince Jeru . . ." Ah, here, "I, too, ordain that the next captain of the army of Pagiel shall be Hothier, the son of Nathanus."

MALCHIEL. Hothier. A likely choice! But I'll dispute his right thereto! I'll bring my plea unto the princes, yea each one of them! Aretas was bereft of sense

I tell thee — mad! I'll see this matter through!

ELIAH. But wait, Malchiel, what's this upon the scroll?

MALCHIEL. (*Sharply*.) I'll hear no more!

ELIAH. But, I tell thee — here is thine own name!

MALCHIEL. (*Awed*.) Mine?

ELIAH. "Malchiel, soldier of the governor's guard."

MALCHIEL. Yea, that meaneth me, in truth!

ELIAH. Then hearken; 'tis said that (*He reads*.) "Malchiel, soldier, guard, and friend, by sanction of the tetrarch and myself is hereby made the governor of Pagiel!"

MALCHIEL. (*Stunned; incredulously*.) Eliah!

ELIAH. Aretas hath ordained!

MALCHIEL. (*Trembling*.) Nay, I must see it with my very eyes!

ELIAH. (*Holding out the scroll*.) Then look thou well!

MALCHIEL. (*Reading*.) "Malchiel, soldier, guard, and friend, by sanction of the tetrarch and myself is hereby made the governor of Pagiel!"

ELIAH. What thinkest thou, my friend?

MALCHIEL. (*Tremulously*.) The governor was wise, Eliah . . . ah, wise! Would Aretas were yet alive that I might honor him! (*Thoughtfully, to himself*.) Malchiel — governor of Pagiel!

(*The Curtain Falls*)

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"Through the dim pageant of the years  
A wondrous tracery appears;  
A cabin of the western wild  
Shelters in sleep a new born child.

"No nurse nor parent dear can know  
The way those infant feet must go;  
And yet a nation's help and hope  
Are sealed within that horoscope.

"Beyond is toil for daily bread,  
And thought, to noble issues led,  
And courage, arming for the morn  
For whose behest this child is born.

"A man of homely, rustic ways,  
Yet he achieves the forum's praise;  
And soon earth's highest meed has won,  
The seat and sway of Washington.

"No throne of honors and delights;  
Distrustful days and sleepless nights,  
To struggle, suffer and aspire,  
Like Israel, led by cloud of fire.

"A treacherous shot, a sob of rest,  
A martyr's palm upon his breast,  
A welcome from the glorious seat  
Where blameless souls of heroes meet.

"And, thrilling through unmeasured days,  
A song of gratitude and praise;  
A cry that all the earth shall heed,  
To God who gave him our need."

Written by Mrs. Julia Ward Howe, in her ninetieth year,  
and read by her at the Symphony Hall celebration of the One  
Hundredth anniversary of the birth of Abraham Lincoln, on  
February 12, 1909.)

## EDITORIAL

### Wayside Dispensation

**D**USTY sage grayed the foothills. A blistering road squirmed its hot, uncertain way toward Santa Fe. Blurry heat-waves played over the shimmering hot rails. The soft-padded swish of Indian mocassins lisped aimlessly along the depot platform, without direction, in the noon-time shadow of a bent and copper-colored form. Number six was due.

Somewhere, off through complaining hills a striving, panting locomotive screamed as in agony of heat and toil. Nor did I, alone, hear. There was the sudden, deep-throated and menacing growl as a pair of nondescript curs, of equal size, of equal deterioration of person, of similar cur-color, of similar churlishness, forsook the seething shade under the mail-truck to enter animated contention for one particular spot on the cinder-coated planks of the platform immediately adjacent to the rails.

"'S funny 'bout them that beasts," the heavily armed mail-clerk mumbled, turning to me. "They been ahangin' 'round these parts fer years. Nobody does know who owns 'em. Pro'bly just runnin' wild. But jes 'asame they know when a limited is due down here. They don't pay no heed to the local trains but a few minits before a limited 's due, they always show up, always the two o' 'em."

I was slow to comprehend the difference, from the canine point of view between the limited and the local until the clerk went on, "Yuh know, strange as all the limiteds carry diners. It's them diners what int'rest the dogs. Well, they even know where the diner'll stop and even before the train rounds yonder bend them two dogs are scrappin' for that spot. Summer 'er winter makes no diff'rence. How they know 's beyond me but I'm attellin' yuh they don't never lay no bet agin 'em meetin' the diners."

Protesting brakes screeched shrilly. The big locomotive eased back in its galling collar and lay panting heavily as though to catch its breath. The guardian of the mail was about his business. The ticket agent mumbled a few undervoiced words to the brakeman and broke into loud guffaw. A white-robed black whose smile was as big and as white as the heart of him, appeared in the open door of the diner directly over the heads of the hungry curs. The one went, with cordial oral greetings, a hambone. To the other a rib, neither of which bones had been completely denuded of flesh. The chef had been thinking of the two homeless curs, evidently, a considerable mileage back through the hills.

"Well," you say, "What of it? What have two hungry curs, two nameless starving remnants of dogdom to do with me or my job? My interest lies in human souls, not dogs."

What of it? Just this, my friend. As certainly as those two, ribby canines



waifs, hungering, never fail to miss the incoming diner, yet pass up the common local, just so he who hungers after the bread of life will return SO LONG AS HE IS FED — no longer.

*JmD*

## Dupes and Duplicators

"**T**RIPLETS, born to the Rev. and Mrs. Frank Selby, last week, are the first in Ft. Dodge in a decade. . . . The Rev. Mr. Selby, an evangelist, is a salesman for duplicating machines."— *Des Moines Tribune*.

Our congratulations go to Mr. and Mrs. Iowan, so that I dare not display the father and the tiny triumverate either as a special inducement or danger incident to the selling of duplicating machines, yet *The Expositor* has long maintained that he who divides his time between his parish and his preference, the latter being chosen for the sole purpose of stabilizing uncertainties incident to the legendary pastor-salary, will, sooner or later find his hands, without considering the nursery, full rather than his purse, as did the clerico-duplicator of Ft. Dodge.

Coming to the end of a pastorate, no pastor can yet justify a lack of deep humility when facing, in retrospect, that which he has actually accomplished when compared with the endless opportunities and possibilities his pastorate has furnished him. Remembering the size of a man, when stood longside the work we have been ordained to do, that same work we have publicly vowed to do, how comes this talk, this not unusual practice of forgetting our vow and discounting our loyalty to Christ that we may share what we have promised Him with even a super-potent duplicating machine?

If you are in the ministry remember that you have been called to that work. If you have not been called, better far to give your full time and effort to the duplicator. If you have been called, to what portion of you was that call issued? What portion answered and accepted that call? It was the all-of-you to whom it was issued. It was the all-of-you you pledged. Even the all-of-you, doing its best, as it is about the Father's business, accomplishes but a distressingly small part of the entire work to be done, and you think of denying Him to whom you freely pledged, a part of that limping all-of-you! You think of hiring out a part-of-you to another, for a price! Should not a promise to God be as good as a promise to fellow-men? Man's law deals in no uncertain manner with the breaker of promises. Are we foolish enough to believe that divine law does less than that?

The world and the church has every right to, and does, look askance at the pastor who preaches from his pulpit the vanity of dual servitude and then slips out his sacristy door with his sample case under arm and his order book in his pocket.

Duplicity is a word applying to machines with more grace than to hearts.

*JmD*

## The Quick and the Dead

THERE is little that so fascinates me as the occasional remnant of a long gone, brought carefully and gently to light, in this new day, by the trowel and tiny whisk of the natural scientist bent on reading a fragmentary and musty record.

It was neither unusual nor strange, then, that for temporal surcease from prying and probing specialists in divers departments of the medical sciences, the buzz of high-tensioned X-ray machines, the all-pervading odor of anethetics and the occasional outcry of one in pain, I found myself wandering from case to case in the University Museum, peculiarly drawn and held by the reconstructed animal forms and frames of such astounding size and awesomeness as to leave me renewed in my thanks for a present-day existence. The names appended to the various pieces were no less massive nor foreboding than the critters themselves.

I have sat, pondering the slippery, gray shale bank that drops down to the river from a junior Eden I know, whose deep shade and quiet I covet, knowing that from this same shale bank, a bit on down stream, the fossilized remains of a huge marineshark were dug, not long since. Not a score of miles from where I now sit, at the margin of a small swampy plot, a well-preserved mammoth skeleton has just been removed, a skeleton whose smallest tooth bulks larger than the union of my two fists.

There is little novelty, these days, in a Mammoth skeleton, even in Ohio or a salt water shark fossil, though they do stimulate contemplation. Not however as did the strange uncanny form that stretched out before me in the American Museum of Natural History, for it, a gigantic and gruesome thing, is the only known representative of a family of beast or reptile, I know not which, it represents among which I imagine today's popular vote would indicate with marked unanimity a good riddance. Of low-hung, segmentally-armored frame, resembling nothing so much as the possible cross of a fabulously large crocodile with an even more fabulously glorified centipede, with possibly a generous admixture of the blood of a snarling picket-fence, its repulsive twenty feet or more is the grand prize of the museum collection.

Laterally, along each side of the segmented back, each individual segment of armor plate carries a sharp projection of horny bone-like structure probably three or four inches in projection. Collectively, they remind one of the sharp metal guards commonly seen these days, fixed to the top rail of the fence around the village square, which are used in place of the once popular "Keep Off" sign. At a point along the back where you and I might suppose the neck to be, out of this covering of protective plate, two huge horns, not unlike those of the common steer, threaten. And in their method of threatening caught a glimpse into a gone day. The curve of each of the two horns, instead of swinging forward, as they must be if they were to be weapons of attack, sweep toward the tail of the beast, indicating fear of assault rather than de-



mination to progress against odds. I presume that is why a little plaster mold of the cavity which housed the brain of this huge animal showed that all his power, for all his protective armament, he is numbered among the misbeings of Nature's history. A matter of ounces, bulking hardly the size of a hen's egg, was this brain. Nature has repeatedly counted out that combination of huge frame and small brain and as I made my way back to the smell of ether and the realm of starchy white uniforms, I quieted a natural nervous reaction with the thought that a brain, larger at least in bulk, less weighty armor and at least figurative horns pointing forward were much to be preferred to these prehistoric things I had just gazed upon, provided, of course, they be used, for they are the great difference between the "quick and the dead."

JmR

S.

PASTOR BLANK has recently moved his home to number 1234 Some Avenue and will speak next Sunday morning on the subject, "Why I Like to Move."—*Metropolitan Daily*.

Those of the favored flock might well be pardoned, if during the sermon they permitted their minds to frame the natural question, "If you so like to move, why not keep moving?"

—And wasn't it Chesterfield, in a weaker moment, who claimed that loud laughter is the characteristic of folly and ill manners?"

JmR

AT the foot of the table of contents page, in each issue of *The Expositor*, is to be found brief general instruction concerning manuscripts which are to be submitted to *The Expositor*. Especial attention is directed to the necessity of enclosing full return postage, should writers wish to have manuscripts which are not available for *Expositor* use returned. Many writers enclose return, addressed and stamped envelope. This practice is the best for it removes any possibility of error in typing the address at this end. The matter of return postage, for the individual manuscript, is a small one. Yet with the several thousands of manuscripts which find their way from month to month, to the editorial offices of *The Expositor* and the recent federal increase in the cost of mailing, the matter assumes real proportions. This suggestion to writers for *The Expositor*, is therefore made for the purpose of reminding them that manuscripts sent to *The Expositor* office without full return postage, even unavailable for *Expositor* use, will be held ninety days, after which time *The Expositor* cannot be responsible for them.

# The PREACHER in his PULPIT

*"They rest not day nor night.  
His servants serve Him, and  
see His face."*

—Alexander Maclaren

## A Note of Confidence

THE REV. F. C. McCULLAGH, B.A.,  
Brantford, Ontario.

*"In quietness and in confidence shall  
be your strength."* Isa. 30:15.

THE following experiment was tried to show how people are motivated by suggestion. Twenty men were placed in a room and twenty glasses of milk were placed before them. They were told that the milk contained a mild poison that was in no wise dangerous, and they were asked to drink down the glasses of milk. They did so and afterwards twelve of them took sick. Four of these were violently sick, and the remainder were more or less sick. Then it was made known that the glasses contained nothing but perfectly pure milk. Such is the power of suggestion. Such is our human nature.

In a building full of people someone shouts "Fire!" and the whole gathering is thrown into a panic.

Panic is a state of mind induced by some suggestion. In that state of mind the reasoning faculties are in abeyance, the spiritual faculties cease to function, and the individual is in the grip of fear. All normal faculties cease to function and the individual is swept along by the most primitive instincts.

This state is the exact opposite of that suggested by our text, "In quietness and in confidence shall be your strength." There is no quietness in a state of panic, for all the wild forces of our nature are let loose

without control; and there is no confidence. It is a state of weakness.

The prophet was diagnosing condition of his people at that time. They were in a state of panic. Hordes of Assyrian soldiers were threatening the nation and city. They were seeking an alliance with Egypt, the worst thing they could do, for their confidence was in horses and chariots. They said to the prophet for advice, "No; for we will flee upon horses." The prophet answered, "Therefore shall ye flee . . . Of a thousand shall flee at the rebuke of one."

Many observers say that the present world condition is due to panic. One has said that there is at the present time a "crisis of confidence." People for some reason have lost confidence. Those who have money are afraid to spend it. There is distrust of legitimate business ventures. Consequently the normal channels of trade are blocked. Investment which is the life-blood of business has ceased to flow. The pulse of the whole industrial body is faint. By reason of this great crisis masses cannot find work, countless numbers have their incomes curtailed, and very many are suffering actual want. The cause is largely psychological but the effects are none the less real.

We need suggestions of confidence to reawaken faith in ourselves, faith in our nation's destiny, and faith in God.

First, we need to reawaken faith in ourselves. Roger Babson has said



that if the United States goes down to decay a fitting epitaph for the grave will be, "Here lies the United States which died of fright."

We are suffering today from a reaction of over-confidence. There was a time not so long ago when we had too much confidence in ourselves. Due to successes in every sphere we had become over-confident in ourselves and the mastery of the world which we live. By the advances of science and scientific invention we had added abundantly to our material comfort and well-being. There had been developed a great appetite for wealth and the things wealth can bring. It was far from getting the necessities of life. It was a matter of getting the luxuries of life. God had given us a multitude of good things and we threw them about with reckless extravagance. We had come less and less to depend upon ourselves for the pleasures of life. We must be on the go all the time and pleasure became a hectic rush. We allowed our attention to be solely concerned with things.

Now things have been taken from us and we are thrown upon our own resources. It has destroyed our confidence and we are thrown into a fit of depression. But might not our present poverty be a means of bringing us back to a saner outlook upon life? A great educationalist once said that no people had ever become great except by "danger and poverty." Danger and poverty! the two things of all the world we have been most afraid of. We have been reaching out for luxury and ease. We have thought these were the great things of life. But he went on to say that luxury and ease have ever been the

means of dragging men and nations to the dust.

Do you not think that God is teaching us something at this time? First to depend upon ourselves, upon our own spiritual resources. We have been depending upon things for our happiness. Second, He is awakening us to the needs of our spiritual natures and discovering for us the spiritual resources that lie within ourselves. Material things cannot meet spiritual needs. Fundamentally we are spiritual beings and we need spiritual food. God has taken away the bread of the world that we might ask Him for the bread of life. Third, in facing difficulties manhood is bred and developed. In facing hopeless circumstances self-reliance is grown. There is more in every one of us than we know, unexpected depths we have never probed.

Second, we must have faith in our nation and its destinies. That is what Isaiah wanted his people to have. He said in effect, "You cannot save your nation by the haste of your politicians: you cannot make your nation strong by political alliances; the strength of the nation lies in the confidence of the people." And that is true; the strength of any nation lies in the confidence of its people. I say to you that nothing our politicians will ever do will ever save the nation and enable it to weather this crisis, only the quiet confidence of the people can do that.

God has given us a great land, a far greater land than He ever gave to the Hebrews. By the grace of God, the pioneers who opened the country and laid the foundations of our national life have passed on to us an honorable heritage. The natural resources

are still here, our factories are still in existence, our wealth of human values are still in our people. Then why should we be without confidence?

We have been carried away like the rest of the world in our clutching after things, ease and luxury. God has brought us to our senses. We are coming to a saner view of life and living. Every thing He has given us is still with us but we must learn to use them aright.

Third, we must have confidence in God. Without this all else is vain. There are two things which Isaiah continually preached, the sovereignty of God and the righteousness of God. These two things are inseparable. The one without the other is incomplete. He preached the doctrine of the Lord God Almighty, who holds in the hollow of His hand men and

nations, and directs their destiny. This is a great doctrine of confidence. God rules, but what kind of a God rules? Isaiah preached that a righteous and loving God ruled. John, the intimate disciple of Jesus learned of Him and after a life-time of experience he coined the phrase, "God is love." The world is ruled by Sovereign Love. What a ground for confidence!

Are you filled with anxiety about the morrow and its needs? Then hear the words of Jesus, "Your Father knoweth that ye have need of these things." Are you panicky about course events are taking? Hear God's prophet, "Be still and know that I am God." Do you doubt God's love? Then look at the Cross and hear the words of Him who suffered on it, "God so loved the world . . ."

### ***The Inheritance of the Meek***

THE REV. CHARLES HADDON NABERS,  
D.D., Greenville, S. C.

*"Blessed are the meek, for they shall inherit the earth."* Psa. 37:11.

#### THE MEANING OF MEEKNESS

**W**HAT is the Christian virtue of meekness commended by the Master?

Such meekness as is in the mind of Jesus is surely most beautifully illustrated in his own life from Nazareth to Golgotha. It certainly embraces the right disposition of the soul in reference to the wrongs, or apparent wrongs, which come to us from others. It is well illustrated in the life of Moses, of Paul, and of many other godly heroes.

#### THE OUTREACH OF MEEKNESS

Mainly in two directions can the manifestations of meekness be ob-

served. There must be meekness exercised towards God and towards men.

In its relation towards God meekness is both a negative and a positive virtue. It puts off some qualities of character; it puts on others. The meek man is willing to be instructed by God. He yields readily to all divine revelations. He obeys cheerfully the commands of the Lord with a prompt submission of self to the wisdom of God. He patiently endures personal afflictions. To claim the benediction promised in this beatitude, we must accept the rough mountain paths as well as the green valleys. Often we accept sorrow blossoms into solemn joy. True meekness lays hold on the sovereign will of God as the supreme good.

In its relation towards men, Christian meekness manifests itself



kindness to our enemies, gentleness to our foes, and submission for the sake of peace on every occasion when such submission does not compromise any sacred principle. "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, revenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. He will not overcome of evil, but overcome evil with good." "The truly meek remain unprovoked amidst all provocation. Most men are like dogs that answer bark for bark, and only make the night hideous and themselves hoarse thereby."

#### MEEKNESS AKIN TO COURAGE

Such a virtue then requires great self-control. Christian meekness is not a weak, but a strong, heroic virtue. The writer of Proverbs says: "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." David sings praise to the same heroic virtue in the 37th psalm as he writes: "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." And Paul's words on non-resistance were penned to Christians at Rome, the center of all the militarism of his age. Men who practice such meekness require strong courage. A Japanese schoolboy once showed his courage in a way to put any of us to shame. In a school of 60 boys at Nagasaki he was the only Christian. Before he ate his lunch at school each day, he dared to hold his hands and ask a blessing. His

enemies in the school went to the headmaster and accused him of doing something by way of magic. When an explanation was demanded, the little fellow spoke up bravely, explaining that he was a Christian, and that he had been thanking God every day before he ate.

When a missionary in Jamaica was questioning the black boys on the meaning of this verse, he asked: "Who are the meek?" A lad replied: "Those who give soft answers to rough questions." A little oil upon the hinge and the door will quit creaking. A little sunshine, and the mantle of exclusiveness and suspicion will be laid aside permanently. America needs nothing else so much today as men and women of this type. Their presence would brighten up the life of our own beautiful city to a marked degree.

#### THE INHERITANCE OF THE MEEK

What is the inheritance of the meek? "They shall inherit the earth."

Is it true? David Starr Jordan said that the dominant, conquering, imperialistic races have bled to death on the battlefield or rotted out in the vicious indolence of courts. The Assyrians, Babylonians, Greeks, Romans, and Manchus took the sword and perished with the sword. Successive waves of conquerors have swept into the valley of the Nile only to die out or be absorbed in the succession of the centuries. Pharaohs and Mamelukes alike have passed, but in the cotton fields of Egypt today you see in the fellah's face the features of some mummied Pharaoh of forty centuries ago. The meek still possess the earth.

The meek man may not become a Croesus in stocks, bonds, lands or oil, but often such a one misses the

blessedness promised in this verse. You cannot measure happiness by the acre. Neither does outward wealth ensure to any man even the shabby blessedness of the world. He does not inherit the earth; he is a bond slave to his goods.

When General Charles George Gordon, "Chinese Gordon," died a martyr at Khartoum, the British government erected a memorial to him close under the dome of St. Paul's. On the tomb are these words: "A man who at all times and everywhere gave his strength to the weak, his sympathy to the suffering, his substance to the poor, and his heart to God." Gordon was one of the greatest heroes of all history. Although one of the strongest men of a strong race, he was a disciple of Jesus, and his gentleness and meekness made him great. He inherited the earth.

The meek inherit the earth, because meekness leaves the heart open towards the best. The only conqueror of earth is he who overcomes evil. Alexander thought he had conquered the world, but he conquered only a small portion of it. He did not conquer its vices, its crimes, its ignorance. On the other hand, Saul of Tarsus after his vision near Damascus

became more of a world conqueror than Alexander or Caesar or Napoleon. In meekness and in gentleness Paul walked through the nations, holding aloft the banner of Christ.

Those who finally win in the affairs of this world as well as in the realm of Jesus are not the turbulent, the violent, the braggarts, but the quiet, the meek, the lowly, the men who have mastered themselves, who have dedicated themselves to God. The more the consciousness of God's power they become gentle, patient, calm. Themistocles used to say: "You are angry, therefore you are wrong." The man who raves and tears; the man whose hair may convince his hearers that he is crazy, but he seldom convinces them that he is right. The meek shall possess the earth. Passion and revenge work their own destruction.

Jesus, the ideal of meekness, conquered more of the world, brought it into His kingdom than all the leaders of empire and thundered hosts of despots since the dawn of history. Christian meekness overcomes. He that overcometh shall inherit all things. Stay quiet awhile and see the glory and the victory of meekness.

## ***The Green Thought***

*(Vacation)*

THE REV. RICHARD BRAUNSTEIN,  
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*"He maketh me to lie down in green pastures; he leadeth me beside the still waters." Psa. 23:2.*

SOME years ago we came across the phrase, "The Green Thought." It was used in an article that at-

tempted to demonstrate the psychological effect of colors upon the mind.

It sounds rather strange to put thoughts and ideas into colors, but if, in an image which every true human being can understand, Alfred Tennyson could speak of the "windy" striking of the "minster clock" and of the "smoking yew" surely it is right to speak of thoughts that are *green* and *restful*—as green and restful as a forest during some summertime in-



de, that mystic period between seed and fruit, when brooks murmur softly and peace reigns supreme.

The Psalmist uses the figures of the "green pastures" and the "still waters." The thought of God and the word of Christ and the message of the Gospel is suggestive of quiet spots and acid streams. The meditations of the Church, its communions and rituals, introduce all the elements of that calm repose which nature at her best offers to the mind and heart that loves her. God is manifest in the splendours of open spaces and wide vistas. "The groves were God's first temples." Prophets are desert-bred. Wind-swept ridges, cactus-growth, develop men of power, heroism, vision. From Genesis to Revelation God and man find their theatre of action under blue skies. Revivals and miracles are revealed on mountain slopes and heaving oceans. The sermons of Jesus are redolent of lilies and melodious of birds. The seed, the sower, dominate His description of the Kingdom of Heaven.

William Shakespeare sings, "Find tongues in trees, books in running brooks, sermons in stones, good in everything." The disciple of the Lord of Avon, can if he will, "think God's thoughts after Him." Given the "open mind, receptive heart and soul attuned" he can "cultivate the harvest of a quiet eye." How true it is that, "To him, who in the love of nature holds communion with her visible forms, she speaks a various language."

It is good oftentimes to have the world shut out. Religion is not shunning the world and its duties, but there are times when it is necessary to retire into some remote place for

thinking and preparation. That is the logic of vacation. The time to take a vacation is before a vacation is needed. The artist steps back from his canvas in order to gain proper perspective. The wise worker steps from his task in order to gain strength and wisdom for the doing of the task. "Every evening Jesus went out of the city." Let the city be the symbol of the task — a work demanding time and energy, exacting as to quality and efficiency. We leave it, not to dismiss it but to meet it, refreshed in mind and body, equipped for duty and obligation.

Living in these days that try men's souls, that hurt the heart, that drain color from cheek, days of conflicting cultus and puzzling creeds, we are prone to *see red*. Red stands for anarchy, upheaval, confusion, disorganization, danger and revolution. *Green* stands for tranquility, patience, harmony, safety. The world gives us the red thought — world red in tooth and claw. Religion, Christianity, the philosophy of Jesus, gives us the green thought. Anything that superinduces the green thought is good. By devious routes and in divers ways it comes from God who is the author not of discord and chaos but of peace and calm.

One of our magazines, devoted to the out-of-doors prints on its cover the line: "The Magazine That Brings the Outdoors In." It is a pregnant phrase. It suggests many values. There is more to the power of suggestion than we dream of in our rapid thinking and hasty doctrines and ephemeral philosophies. We need a thought to assuage our fevers in a feverish day and hectic hour. When the countryside is denied, the art of

meditation is granted. Right thinking is a helpful medicine. It has a tonic-influence.

In the office we place a green shade over the eyes in order to shut out the artificial light. We need to bring the thought of God within. Christ wants to cross the trail of Main Street. Worship, all the suggestion of prayer and hymn, all the ritual and sermon, give a different thought, another outlook, a viewpoint that is fresh. The spire of the Church must tower over the building of the business.

God is everywhere, to be sure but He is not everywhere apparent. He is on the mountain-top and He is in the valley-bottoms. He is in the country

and He is in the metropolis. He is in the monastery and He is in the kitchen. It is hard to "practice His presence" in every place. The church does not create His presence but it emphasizes His nearness. If you will enter the telephone booth, close the door, listen, you will hear the voice of your friend. If you will step into the closet of prayer, listen, you will hear the voice of God.

The green pastures and still waters are not a matter of geography. These are things of the spirit, a state of mind and status of heart. A helpful vacation is something we get when en-route or it may be a boon granted when we are enraptured.

## Illustrations

### *Pearls for Preachers*

THE REV. WILLIAM J. HART, D.D.

#### ELEVATING A BOY'S LIFE

Prov. 11:30. "He that is wise winneth souls." (R.V.).

A little child, who had seen the wonderful cathedral windows of England with their saints in glorious colors, described a saint as "a person who lets the light come through." That is just what happens. The saint lets the light come through. But my "saints" (the men and women with influence over youthful life) not only let the light through for me in the dark to rise by, but they were always pulling me upward and forward by invisible cords, somewhat as the moon lifts the ocean. Our many visitors used to tell me much about the tides in the Bay of Fundy, which was not so very far away from my home. It seemed amazing that the moon with no tackle and no derrick could lift all this mass of water high above the surrounding sea and then let it swirl sixty feet high into this funnel of a bay. But it is even more wonderful how somebody's life, without the attachment of string or rope, will raise a boy from low level to high and change all his goings. It is as fine a miracle as there is, and when it happens it is worth telling about.—Prof. Rufus M. Jones in *"Finding the Trail of Life."*

#### HER HAND UNDER HIS ELBOW

Josh. 24:15. "Choose you this day whom you will serve."

Dr. J. Wilbur Chapman, the Successful preacher and evangelist, used to relate this experience:

"I was a scholar in a Sunday school in Ellettsville, Indiana, when some one was making an appeal to the scholars to confess Christ by standing. The most of my class of boys were standing, and I was saying to myself, 'Why should I stand? My mother and father are both Christians. I think I believe in Christ. For me to stand is not a necessity,' when suddenly I felt a touch on my shoulder, and my teacher, C. C. Binckley, was saying, 'Haven't you been standing?' And somehow she got her hand under my elbow and seemed to lift me up. I have never forget my standing that day. When I had been accepted of God before that day, not I cannot say, but I do know that the deepest impression of my life was made at that miracle, and under God my Sunday school teacher was the channel through which the blessing came."

#### CHOOSING THE BEST

Joshua 24:15. "Choose you this day whom you will serve."

Choosing the best from life is like selecting



al at a cafeteria where the food is spread tempt-ly before you. Choose roast meat, Frenched potatoes, whole wheat bread, a pickle or a ping of bright-colored jelly, a crisp salad, and fruit dessert and you have a dinner that whets ur appetite and nourishes your body. Take ashed potatoes, macaroni, white bread, stewed n, and whipped cream cake, and your appetite l flag before you are half-way through the meal. Life, too, is spread before you in fascinating morama, and you must choose a course that will d and develop the best that is in you. One ght say that life is half discrimination, a fight ainst the substitutes that are constantly thrust on us. Impatient at waiting for the real goal work itself out, you may find a substitute will e temporary satisfaction, but eventually will d toward discontent.

With mind and heart upon your ideals, map ur life. Choose friends that bring out your t traits of character, studies, reading matter, d surroundings that will help you to develop ur talents; pleasures that refresh your spirit d invigorate your body. Choices are often tricted by circumstances, of course; they may limited by lack of money, by dependents, or by health. Remember, however, that even with- restricted limits, there is a choice. There is ver need for helpless acceptance of any given of circumstances. It is not necessary to beg on eet corners because you have lost an arm, a n, an eye or even both eyes. There are plenty of a people earning their own livelihoods in fine rnal lives in the strictest sense of the word. oose the best in your world, and remember t if you are not hampered by restrictions, your ld is the universe. If your world must be your small town, however, choose the best that is re and use your knowledge and influence to ke your town a bigger and a better one.— *Edys Chapman Wood*.

## MAKING A MAN

Prov. 1:23. "I open my mind to you, I let you r what I decide." (Moffat.)

President Faunce, of Brown University, while aking at the Boston City Club, told the follow- pleasing story, in which the late Prof. Charles ot Norton figures in a characteristic way.

"We have a lawyer in Providence—our mayor ew years ago—a well-qualified and highly pected lawyer," said Mr. Faunce. "Some fort rs ago he was a poor boy in Cambridge, Massa- setts, driving the cows to pasture. He was n from an immigrant family, poor, but indus- us and honorable. One morning, while driving e cows to pasture, he met a citizen of Cambridge ose name you have heard—Charles Eliot Nor- n, professor of fine arts at Harvard—and Mr. rton said to him, 'Can you read, my boy?' 'Yes,

I can read.' 'What do you read? Have you ever heard of Charles Dickens?' 'No; never heard of Charles Dickens.' 'Well,' he said, 'tomorrow morning I shall bring you a book by Charles Dickens, called "David Copperfield," and I want you to take it and read it, and report to me what you find.'

"The next morning he met the boy, and handed him a copy of 'David Copperfield.' He said, 'It's my sister's copy. I want you to be careful of it.' The boy got the idea that Mr. Norton did not know the story, and really wanted to know what it was about, and so he read it very carefully. So on Saturday night he came to his house, and told him the whole story of 'David Copperfield.' Then another book was loaned to him, and another, and another, and the educational process was carried on for two years. And then the boy went to high school.

"Then Mr. Norton said, 'You must go to college.' But this was beyond the limitations of the family, and they said, 'No fads or frills for Peter.' But he did go to law school. Then he became Mayor of Providence, the second city in all New England, and on the day of his election he got a telegram from Charles Eliot Norton, saying, 'I am glad my little Pete has come into his own.'"—*The Youth's Companion*.

## FELLOW CITIZENS

Eph. 2:19. "Ye are no more strangers and foreigners, but fellow-citizens."

"The Promised Land" is a fascinating book which shows how an immigrant girl came to an appreciation of her privileges of American citizenship. Mary Antin thus writes concerning her study of the life of George Washington:

"If I found that I was a person of small consequence, I discovered at the same time that I was more nobly related than I had ever supposed. I had relatives and friends who were notable people by the old standards—I had never been ashamed of my family—but this George Washington, who died long before I was born, was like a king in greatness, and he and I were Fellow Citizens. There was a great deal about Fellow Citizens in the patriotic literature we read at this time; and I knew from my father how he was a citizen, through the process of naturalization, and how I also was a citizen, by virtue of my relation to him. Undoubtedly I was a Fellow Citizen, and George Washington was another. It thrilled me to realize what sudden greatness had fallen on me; and at the same time it sobered me, as with a sense of responsibility. I strove to conduct myself as befitted a Fellow Citizen."

## BE YOUR BEST

Eccles. 9:10. "Throw yourself into any pursuit that may appeal to you." (Moffatt.)

If you can't be a highway, then just be a trail;  
 If you can't be the sun, then be a star;  
 It isn't by size that you win or fail—  
 Be the Best of whatever you are.

—*New Haven Teachers' Journal.*

### CONFIDENCE OF THE SICK MINER

Psa. 103:13. "So the Lord pitieth them that fear him."

There is an illuminating Cornish story told by Mark Guy Pearse of a sick miner whose wife was weeping at his bedside, when he asked: "What is the matter?"

She replied, weeping: "You are sick, winter is coming, there is no coal, the rent has to be paid, and the children fed and clothed."

The sick husband seeing her, motherlike, busy at something, inquired, "What are you doing?"

The wife replied: "Making a winter dress for Bessie."

"Have you told her?" the husband asked.

The wife replied, "No."

"Well, what would you think if you found Bessie weeping and saying, 'Mother has wholly forgotten me, winter is coming and I will have no winter dress?'"

The trustful miner's question in this little story, "Have You Told Her?" suggests . . . a thought concerning "laid-up" surprise blessings.—*Bishop F. W. Warne, in "Laid-up" Surprises.*

### "THANK GOD!"

Psa. 103:5. "Who satisfieth thy mouth with good things."

I have heard in the Highlands blessings so long that the soup grew cold before the Amen was said, and all the time the prayer was not for the food, but for spiritual things. But I think the blessing that has most moved me is one I hear in the house of a colonel in the army. He just stands before the table and says "Thank God!" That is enough. All the blessing and praising and acknowledging are in that little phrase.—*Dr. Donald Fraser.*

### THE CATFISH AND THE COD

The story is told of a shrewd fisherman who plied his trade on the Dogger Banks years ago. The trawlers were all built with a tank, or well whose sides were perforated, so that the water in the well was a part of the sea in which the vessel was sailing. When the fish were transferred from the nets to the well they showed no sign of discomfort or discontent. They could live indefinitely in this floating home. But the fisherman

found that the fish lost their firmness and flaccid after some time in the well. The life in the well was not the natural life. They had no struggle for food. They were safe from their enemies. The arrangement which kept them in kept their enemies out. Such a life of ease produced deterioration.

This happened with every fishing vessel but one. The skipper of that vessel brought his fish to the market in as prime condition as if they had never been dragged out of the sea. His fish were put in a preferred class, and received the highest price. His rivals tried to learn from him the secret of his success, but he would not tell, and the matter remained a mystery until the time of his death. Then his daughter, acting under instructions, made known the secret. Her father had made a rule, she said, to put a catfish in the tank. The catfish kept the others in a ferment of terror. It was their natural enemy and compelled them to live in the well under nearly normal conditions. The fish so treated reached the market as fresh and fine as if they had been caught ten minutes before.

The afflictions and misfortunes which distress the people of God are not all to be explained by chastisements for wrongs they have done. There may be the catfish in the well to keep them in the best of condition, placed there by One who is wiser than the Dogger Banks fisherman. The presence of such disturbing elements is a delicious compliment. No fisherman would go to any pains to preserve worthless sea creatures. And people whose lives are all ease and comfort proclaim themselves to be a low and almost worthless fragment of life. Their comfort is a badge of their degraded position. When the fisherman drops the hidden catfish among the cod that are in his well, that is his way of telling them in how high esteem he holds them.—*United Presbyterian.*

You may have good-will, love of philosophy, art and music, admiration for the good and beautiful, and still be far from the Kingdom! However you are well on the road and far above those who appropriate the religion of paganism and its moral codes of the tabloid.

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A real, not a pseudo-realistic de-bunking of military heroes, statesmen, and religious "geniuses" might prove valuable. The old school method of biography with its undue stress on the infallibility of its heroes was as vicious in its way as the modern school of de-bunking. If the critic wishes not only to destroy, but to create — then he must give us in place of his fallen heroes (statesmen, military men and prophets of destruction) those great modern leaders in the realm of idealism, altruism, social and religious service.



# The Homiletic Year—August

## Section I

THE REV. CHARLES HADDON NABERS, D.D.

### THE END OF THE TRAIL

*Scripture:* Ecclesiastes, 12th Chapter.

*Texts:* Ecclesiastes 12:1; Luke 16:25; Luke 32; Matthew 26:75; Genesis 8:1; Psalm 98:3.

*Introduction:* It has been said many times, "There are no pockets in a shroud." It is not true: Every shroud there are two pockets. In one of these pockets you carry Character, the projection of the life in the realm beyond through the spiritual achievements wrought out during earthly days. Character is made here; it continues with those who made it through all the ages which come. In the other pocket of every shroud you carry memories.

Even as men can be good or men can be bad, even as character can be good or character can be bad, so it is with memory. Down Memory Lane there are many beautiful buildings, and there are many hideous shacks. On the long, long trail which winds back through the years are nooks and deserts drear. All of them are packed together in the pocket of the shroud; what sort of memories are we making today.

There is a Memory Which is Hell Itself. "Son, remember." These words were addressed to an individual who had already crossed the river of death. His memory is with him.

Many men are making such memories today. They are doing so through positive evil, by sinful thinking, sinful speaking, and sinful conduct.

Many men are making such memories by neglect—this seemed to be the main trouble with Dives. We can neglect self, neglect God, neglect our fellows.

Many men make such memories by their sneers. Jesus said to a group of sneering Pharisees: "The publicans and sinners will enter heaven ahead of you."

There is a Memory Which Prevents. "Remember now thy Creator in the days of thy youth." Such remembering enables men later to echo the song of the poet:

"Beat the drums of memory  
Till they thrill the soul of me.  
And I foot the hazy miles  
Into long forgotten whiles.  
Find the meadow and the brook  
And the vineclad forest nook,  
Till the world that was of old—  
World aglow with rose and gold—  
Lures me with its hopes, forgoeth  
As it did when I had youth."

Sadly needed today is a gospel of prevention. An ounce of prevention in life is worth many

pounds of cure. Neither necessary nor wise is the sowing of wild oats.

- 2 Particularly do young men and women need to build up the sort of memories which will prevent evil days from drawing nigh. Why not in days of youth be true to Jesus? Religion is not a fire-escape, nothing to die by, but something in life without which no man or woman can be their best or do their finest work. In the Christian religion youth has always been the leader.

III. There is a Memory Which Cures. When Peter, the disciple, made of the same clay used in making most of us, had sinned, he remembered the words of Jesus and with that memory, he went out and wept bitterly. The holy memory of Jesus cured. Such memories always cure; they cure today; are we building such memories against the day of temptation and trial?

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### "THE WORLD IS MINE!" (Vacations)

*Scripture:* 1 Corinthians, 3rd Chapter.

*Text:* 1 Cor. 3:21, 22. "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

*Introduction:* In Alexandre Dumas' romance, The Count of Monte Cristo, the hero released from prison with a gigantic fortune at his disposal, cried, "The world is mine." Paul, dictating his first letter to the Christians who dwelt in the Greek city of Corinth, says much the same thing in the text, that, and far more, "All things are yours."

In a far more real sense than to the Count of Monte Cristo does the world and the things therein belong to the Christian man and woman of today. We think of this particularly during the summer vacation days when we open eyes to behold the wonders of the earth. Exactly what did Paul have in mind as he heaps together so many things in the text to lay at the feet of believers?

I. All things are yours; *whether PAUL*. The things which come to their lives and to our lives from a man like the great Apostle to the Gentiles. What did he represent? Perhaps logic, the ability and the training to reason out things accurately. This is no small gift to any man; it is ours through Christ. The mind that is ours from God is to be trained and directed and used for His glory and our good. Lay aside prejudice, destroy ignorance; remove bitterness, none of these things find a place in the mind of a Christian.

II. All things are yours; *APOLLOS*. In the early Church Apollos was the preacher whose bril-

liance of speech and marvellous eloquence swayed the multitudes who stood before him. Apollos for us would be the gift of some outstanding trait of personality that enables us to do certain things more easily than others can do the same things. For a man it might be eloquence, or business acumen, or clear insight into human nature; for a woman it might be an unusual sweetness of character or a consecrated beauty.

I. All things are yours; *CEPHAS*. Cephas, of course was Simon Peter, dear old Simon, the disciple who was ever and again making blunders, but who never made the biggest blunder which a man can make — that blunder of sitting quietly by, doing nothing and saying nothing. In our gift of Cephas, certainly two things are manifest — the humanness of one's personality which endears one to his fellows, and the bravery of making a stand in every crisis, and letting one's position be known. The world needs that today where there is so much hedging and soft-stepping by leaders in politics, in business and in church.

IV. All things are yours; the *WORLD*. Paul is presenting us with the material universe with all its wonderfully attractive spots. That world-wide traveller, Paul, knows all the things which make the earth desirable. He had sailed the Mediterranean, that great sea which can be so blue and so still that the voyager is entranced, deeming himself afloat upon fairy waters, and that great sea which can roll and toss the stoutest craft of the most skilled mariner, and toss it on the rocks. Paul knew the glory that was Greece, and the grandeur which was Rome. The world with its portrayal of a God who is the supreme lover of the beautiful is yours and mine, when we are in tune with the Infinite through Christ our Lord. It is a place to labor, God's Garden, and a place to be made like unto the home of the redeemed.

V. All things are yours; *LIFE*. One greater than Paul said, "I am come that they might have life, and that they might have it more abundantly." I do not think Paul is thinking especially about life beyond the grave here; he is reminding those who love Jesus and serve Him that the real appreciation of living comes only to the Christian. Certain high moments of soul are unknown to those who have never been filled with the Holy Spirit by a complete dedication of heart to God. It is life in four dimensions — breadth, depth, and height as well as length, and the length is not the only important part.

VI. All things are yours; *DEATH*. The last enemy to be conquered is death, Paul writes further along in this same letter, but it has been conquered. Therefore the Christian is never to be defeated by it. That empty grave in the garden of Jerusalem is a symbol of all the

graves which shall one day be emptied when men and women shall hear the voice of the Son of God and shall come forth. The meaning here for us is that we are not starting something which will not be finished; our task, love, our development will not come to an end when these few years have come to an end.

VII. All things are yours: Things Present; Things to Come. In days of panic or in days of prosperity nothing slips into the scheme of things without the reckoning of our Almighty Father. The things here — the good things, the bad things, and the indifferent things belong to God, Christian, and all of them together work together for good. Not only so, but we can walk confidently through the gateway of the future, years knowing that the hand of God is still in history, and that He guides His own people amid any treacherous mountains.

VIII. And Why are all things yours. Because all things belong to Christ, and Christ belongs to God, and all things are yours because of your personal relation to Him.

T. R. Glover, I believe, said that Christianity in the first century went forward because those early believers could not be resisted. They could not be resisted because they out-thought, they out-lived, and out-died their contemporaries. This is no doubt true. It is a truth which explains much of Church history. We want our religion to go forward the same way today. Here is the secret of success: that we, to whom the world belongs, must out-love, out-laugh, and out-lift all our contemporaries. It is our task — a *plus* task. The real contributor to the common good is always a *plus* factor. There are too many *minus* personalities now. To do this is to out-love, to out-laugh, and to out-lift others, is to stand above problems and difficulties, shouting, "The world is mine"

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## A DIVINE ADVERTISEMENT

*Scripture:* Matthew, 11th Chapter.

*Text:* Matthew 11:28. "Come unto me, all that labor and are heavy laden, and I will give you rest."

This is a divine advertisement. We can always test an advertisement by making certain enquiries concerning it. For instance:

I. Who is the Advertiser? Jesus of Nazareth. Who is He?

1. The Son of Man, the dearest friend that men can have. The friend who graciously received Peter after a profane denial, sympathetic friend who wept with Mary, Martha at Bethany, who cried over the city which rejected His message, and who agonized in gloomy Gethsemane. He knows man perfectly, and the needs of man, for He is Man.



2. The Son of God, the Divine Saviour, the Promised King. He was man, but He was more than man, the Son of God in the sense that no one else is a son of God. His divinity is attested by his marvellous miracles of healing and helpfulness, by His words spoken as no man ever spoke, and by His conquest of death, which Paul is willing to make the great proof of His Messiahship.
  - I. Whom Is He Seeking to Reach? An advertisement must always make a definite appeal to supply some need, or it will produce no results. He is seeking to reach "Those laboring and heavily laden."
    1. Those borne down with material ills. Much of the material burdens have been lifted off human shoulders by the wonderful inventions of the past century, by the advances of this machine age, but there are burdens which come in the place of those our grandfathers knew—the burden of unemployment, the burden of lost values, and the old, old burden of want.
    2. Those suffering from spiritual burdens. An unseen burden is always greater than a visible burden.
      - a. Those "that labor," those whose individual
- lives are burdened by their individual sin and guilt.
- b. "Heavy laden," those whose burdens are thrust upon them by some other person. We pay for our own sins, and we pay also for the sins of our friends and loved ones.
  3. Therefore, the appeal is to all men and women, for all are afflicted with these ills, either actively or passively.
- III. What is the Advertiser Offering? Rest.
    1. Rest is a universal need and desire. The statesman, the warrior, the farmer, the mother, the school girl all need rest.
    2. Christ gives rest in service. "Take my yoke upon you, and learn of me." Perhaps we shall keep on serving in heaven, and at any rate, we are sure there will be no idleness there.
    3. Christ gives rest in a new attitude towards life. The new interests which fellowship with God through Christ brings into one's life crowd out the old ones. We realize our Sonship and acquiesce in the Father's will.
  - IV. What is the Price? Some articles advertised cost too much for our purses, and despite our great want of them, and our real need of them, we cannot get them. The price here is simply: "Come unto me." Why not?

## The Homiletic Year—August Section II

THE REV. W. R. SIEGART, B.D.

### THE FATHER'S LOVE IN CHRIST

Morning, Aug. 7 (11th Sunday After Trinity)

Romans 8:33-39.

Paul is writing about man's redemption. It was favorite subject with him. While he varies his presentation it is always redemption through Christ.

I. Man's redemption is a necessary experience of life. The natural course of events when anything is left alone is for it to waste away. Human nature is no exception; left alone it too will find ruin. In the redemption God offers man, Jesus not only pays the price, but to make it complete, He also sends His Spirit to dwell within man. Thus is provided in the ever-present Spirit the necessary divine aid to travel the way of life.

God created man and still owns him. Why the necessity for redemption? Dr. A. C. Dixon, years ago, put it clearly when he said, "There is a wide difference between being owned and possessed. I owned a splendid umbrella some time ago; I will own it, but another fellow possesses it." In a similar manner it is possible for the world, the flesh and the devil to possess man, even though

God owns him. Through the Christ the Father redeems man to rightful possession.

II. This is based on the Father's love through the Christ. By all laws of human justice man has and does commit so many wrongs against God that he deserves punishment. The words Shakespeare puts into the mouth of Achilles express much human conduct:

That is certain, greatness once fallen out with fortune,  
Must fall out with man too: What the declined is  
He shall as soon read in the eyes of others  
As feel in his own fall; for men, like butterflies,  
Show not their mealy wings, but to the summer.

It was only in forgetting God's love and remembering ordinary human action that Goethe could pen his accusation against the heavenly forces:

Ye set our feet on this life's road,  
Ye watch our guilty, erring courses,  
Then leave us, bowed beneath our load,  
For earth its every debt enforces.

But men's ways are not God's ways. A higher law, that of love, enters the Divine make-up. Purely through love for man did the Father send the Son. This love is extensive, complete and everlasting. "Who shall separate us from the love of Christ?" Even though men repeatedly forsake Him, the love of the Godhead reaches out everywhere to redeem and hold man.

III. Nothing shall separate us from the love of God which is in Christ Jesus our Lord. Some of

the Romans may have been enduring persecution for the sake of their Master. It matters not—that cannot separate them from the Father's love. In comparison with God man knows so little and his power is so small. That may be the reason some find it difficult to comprehend this Divine love. But it is there for all, as witness the mission, death and resurrection of the Christ.

Recall the words of Spenser's Faery Queen:

Alas, how many perils do enfold  
The righteous man, to make him daily fall,  
Were not that heavenly grace doth him uphold,  
And steadfast truth acquit him out of all.

Once a fisherman was being ordained to the Gospel ministry. Thrice he was asked a single question, "Lovest thou me?" His charge was three words, "Feed my sheep." The Father would feed His sheep with His love through Christ Jesus, our Lord, redeem them by the same Christ and sanctify them by the Spirit. Nothing can separate a man from that love if he accept it.

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## FORGIVENESS OF SIN

Evening, Aug. 7.

"Thy sins are forgiven." Luke 7:48.

There are many sermons in this lesson but our age needs one above others, the comprehension of sin as real, and the understanding of the necessity for forgiveness. Much contrary preachment has not eradicated the old Gospel teaching of sin, nor has it made the world better. Panaceas almost without number may be tried but men come back to the same old Gospel fact that there is such a thing as sin, and that it requires forgiveness. Recall what Oscar Wilde wrote of Dorian Gray, "It was the living death of his own soul that troubled him . . . There was a God who called upon men to tell their sins to earth as well as to heaven. Nothing that he could do would cleanse him till he had told his own sin." cf. *Hawthorne's Scarlet Letter*.

I. Whatever degrades and lowers man from, or whatever causes him to seek for his life anything beneath the highest and best he knows, is sinful. Sin has two possible sides, God and man. The mark it leaves upon the soul is clear and sure. We may for a time be carried away by sin but there is a day of reckoning.

Our sins, like to our shadows,  
When our day's in its glory, scarce appear;  
Towards our evening, how great and monstrous.

First must come a realization of sin, and then penitence.

II. Forgiveness is not something lightly to be sought or experienced. It costs to forgive. God gave His Son. The experience of forgiveness is like that of a ship in a storm, coming out at last upon a sea of glass. A man on the sea of sin, with penitence in his heart, crying, "Master, save me; I perish," hears an answering voice, "Peace. Be

still." Calmness enters the heart; it becomes stronger and more Godlike. We see the power, calm of the ocean of life which has found peace through the forgiving power of God.

I smile to think God's greatness  
Flows around our incompleteness;  
Round our restlessness  
His rest.

III. This is the beginning; thy sins are forgiven. The rest takes a lifetime. A new spirit must take possession of the soul. In his inferno Dante speaks of meeting one Friar Alberigo, guilty of the crime of murder, and unforgiven. To Dante he says:

Know that the soul, the moment she betrays,  
As I did, yields her body to a fiend  
Who after moves and governs it at will.

A cleansed soul may take unto itself seven other spirits and find destruction, as Jesus well said. Forgiveness involves a radical operation. The Christ takes out the old spirit of evil and places within His Spirit, to rule and govern the life.

It is always according to the loving kindness of the Christ that men are forgiven, given His Spirit, and empowered to strive nobly for the highest and best. "Come unto me all ye that are weary and heavy laden, etc."

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## MISSIONS

Morning, Aug. 14 (12th Sunday After Trinity)

"Come over into Macedonia and help us." Acts 16:9.

This is clearly a mission call. Paul heard it and what is more important, he obeyed it. Its results have been far-reaching.

Christianity is a missionary religion. It must preach, teach, baptize, bring man and women to the light. Should it ever lose its missionizing zeal it will be on the road to decay.

I. In speaking of missions we naturally think of foreign missions. This cry from Macedonia was a call to do foreign mission work. When Paul accepted it he entered Europe.

Jesus began a home mission enterprise; He preached first to the Jews. Jerusalem, Judea, Samaria, the uttermost parts of the earth was the order given the apostles. Only as a foreign mission enterprise did the Church grow and spread.

Our world is interrelated. All men are God's children. Dark places cry to us for light. Shall we deny them? Shall we deny the trust given us by our Lord?

II. Home and foreign missions are closely related. We are prone to confine our home mission to our country or to a small section of it. But home missions and foreign missions stand or fall together.

New centers of population must have churches. Isolated populations must have the Gospel, and shifting populations must have the Bread of Life.



III. An oft neglected phase of mission work is that of Inner Missions. It is generally supported by a group of local churches, undertaking work together which neither can do separately. Some of its necessary work:

Hospital visitation and care.  
Services and visitations in institutions.  
Care of poor and needy.  
Child placement and care.  
Court work, especially juvenile.  
Life adjustment.  
Hospices for girls.  
Oversight and care of delinquent youth.

Here is a field of mission work offering many possibilities.

IV. Another important phase of mission work is what I call local mission work. Some call it evangelization. It requires the consecrated efforts of all followers of the Christ. Andrew and Philip did noble deeds when they brought Peter and Nathaniel to the Lord. This is the ideal for every congregation. Thousands of unchurched and untrained are all about us. Their evangelization calls for mission work on the part of consecrated laymen. Will you bring in one unchurched and untrained person?

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## DESTROYING BY DEATH

Evening, Aug. 14.

"Ye seek to kill me." John 8:37.

We run one verse beyond the assigned Eisenach lesson for a text because practically the whole eighth chapter of John's Gospel is a connected whole.

I. Men's ways are not always God's ways. Majorities are not always right; history records numerous cases where they were wrong. Remember Jesus' crucifixion.

Jesus knew the leaders of the people wanted to kill Him. They thought that by destroying the body they could put an end to His mission and teaching. They remembered not the power of the spirit.

Pages of history are red with the blood of martyrs. Let's get rid of him; let's kill him; these cries have never permanently stopped the march of God's Truth.

II. Settling down to a set routine in affairs of life is a smothering process. It tries to kill by power means. Stagnation results.

The leading churchmen of Jesus' day were determined to preserve the status quo. For its sake they would kill this "upstart Messiah." They would put him in his place. They possessed the power and they would kill him. Such was their reasoning.

But stagnation is not God's way. Jesus taught spiritual life of growth. They might kill those who said they were wrong, but they could not slay the hand of God.

III. Men often fail to see clearly because they cannot penetrate the soul. Recall Plato's allegory of the cave. Two months before the Wright brothers made their first flight Simon Newcomb, a great scientist of his day, said aerial flight was a problem with which men could never hope to cope.

Lack of vision will lead men to foolish action, even to the attempt to destroy truth by killing the body, but God's vision is unclouded.

See Allen's "Only Yesterday" to refresh the mind on the manias for destruction after the war.

Milton saw something beneath the surface when he wrote:

Fool, do not boast.  
Thou canst not touch the freedom of my mind  
With all thy charms, although this corporal rind  
Thou hast immanacled while heaven sees good.

Men may seek to use force and the compelling power of majorities to kill truth, but they cannot. Jesus knew what they would do with Him, and they did it. But force is powerless before God. The body dies, but the soul lives. The Truth of God goes marching on, and on, and on.

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## FOOD FOR THE SOUL

Morning, Aug. 21 (18th Sunday After Trinity)

"Like newly born children, thirst for the pure, spiritual milk." 1 Peter 2:2 (Moffat).

Peter is trying to show that the Christian revelation is simply a continuation of the old. Even the Christian life was, to him, something foretold by the prophets. But like the other apostles he could not get away from the fact that this Christian life was something new, and that it required time and growth. New Christians are babes in Christ, and as such receive the milk of the word. cf. Heb. 5:12-14; 1 Cor. 2:6; 3:1, 2; 14:20.

I. One cannot expect to become a full-fledged Christian immediately upon confessing the Christ. We grow from babes to children, and then to full-grown spirits in the Lord. To unite with the Church and then to cease to grow in grace is to remain babes in the Christ. Time will permit the Spirit of the Lord to work in the heart and the soul will grow toward the Christ ideal. Those in the fold will realize that the newcomers need assistance to grow. Instead of bringing people into the church and almost immediately forgetting them, we will constantly watch over them and assist them to grow from babes in Christ to full grown spirits in the Lord.

II. There is a philosophy abroad today which teaches that man's duty is to *express* himself. To express ourselves we must have something to express. Rabbi Silver puts it well when he says that man's first duty is to *perfect* himself. No soul can express the life of the Christ without growth. We risk falling out when we remain too close to the point where we got in.

III. Men who follow the expression philosophy

sometimes find that they do not have a thing worth while to express. If one has only bestial urges and primitive emotions, that is what he will express. If one has the finer qualities of Christian life he will express finer qualities of soul. We cannot express what we lack. We must drink deeply from the fountains of grace. As a musician must practice, so must a Christian; both grow stale without it.

Sometimes we find folk like Lord Henry in Wilde's *Dorian Gray*. He says, "To get back my youth I would do anything in the world, except take exercise, get up early, or be respectable." If we want to be full-fledged Christians we must pay the price. We must become babes in Christ and then grow in grace until our souls become full-grown souls in the Lord and are able to express Him to our fellowmen.

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## THE WIDOW'S MITES

*Evening, Aug. 21.*

Mark 12:41-44.

There is a story told that church canvassers called upon a certain banker for his pledge. "Certainly I will give you my mite," he said. But one of the canvassers knew his Scripture and said, "The widow gave her mites. They were all she had. We'll be lenient with you. If you say you will give your mite and really mean you will give what the widow gave it means you will give your all. We don't want all you have. You're worth about \$100,000. We wouldn't take all of it. But if you want to give just half what the widow gave, you may write us a check for \$50,000." The banker was chagrined and made out a far greater pledge than he had intended.

I. Much common thinking on this incident is as that of the banker. The mites are remembered but their significance is lost. It is used by many as an excuse to give a small amount to the church, when in reality if it be followed it means giving all.

II. Jesus sees all. He often used common experiences of life to portray profound spiritual truth. Recall the opening words of Reade's *The Cloister and the Hearth*: "Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour, when many that are great shall be small, and the small great." But Jesus sees all, and He never forgets.

III. Here also is a great lesson in faith. No one could give all to the Lord without faith in His goodness. Some may accuse a pastor of preaching a religion of gain if he says the Lord will take care of His own, but that is what the Scripture says. Events of the present day bear it out. In checking relief in cities one finds a great lack of church people applying for relief. Some would say the church is not reaching this type of person. But

does it not also show that the Lord cares for our own?

Possible quotations:

"He remembered the fragility of man, that might be enticed and corrupted with money, so that by gold even adamant gates may be opened." *Apuleius: The Golden Ass.*

"Some men give to charity in order to salve itching conscience. Others because they are old to enjoy fortunes too great for enjoyment. Their consciences wax vigorous when their stomachs grow weak. This form of charity, produced by senility, is at best only a rheumatic virtue. Again there are those who give only while their hands are relaxed in death. They surrender what they can no longer hold." *Abba Hymen: Silver: Religion in a Changing World.*

"Our holy master came to us from mysterious heaven itself and the temple that had died is living again; pilgrims come; our coffers overflow." *C. S. Lewis and Sperry: The Golden Wind.*

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## ST. BARTHOLOMEW'S DAY

*Wednesday evening, Aug. 24*

The Epistle lesson, 2 Cor. 4:7-10, is an excellent basis for a presentation of the Huguenot massacre of 1572 and its lessons.

The Gospel lesson, Luke 22:24-30, is an excellent basis for a sermon on Spiritual Greatness.

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## RECLAIMED SOULS

*Morning, Aug. 28, (14th Sunday After Trinity)*

"Though I was before a blasphemer, and persecutor, and injurious: howbeit I obtained mercy." 1 Tim. 1:13.

Paul is speaking of himself. Certainly he knew the power of the Christ to reclaim souls. That is the greatest glory of Jesus — the power to make new men.

I. Jesus' miracles draw attention, but the greatest miracle of all is that of taking an apparently baseless, wasted and useless life, and making it a thing of goodness. That has been the unique power of the Christ. It could set the early disciples singing: "Now are we sons of God and doth not yet appear what we shall be, but we know when He shall appear we shall be like Him." Jesus reclaimed those early disciples and made them a force in the Kingdom. He does it today. "Christianity has never survived anywhere save by producing results; especially results upon character." *Baker: Constantine the Great.*

II. Some examples: Augustine; Luther; Wesley; Bunyan, the tinker; Carey, the cobbler; Stanley, the illegitimate child, who adopted the name of the man who gave him his first job; Moody, the shoe salesman, etc. Illustrations may be culled from mission tales, from biographies, books like *Twice-Born Men*, etc.



III. Place of life does not interfere with the power of the Christ. "The household of Caesar in the days when Paul was a prisoner at Rome, that is, the household of Nero, was not a place favorable to the Christian life and virtue. On the contrary it was a nest of crime and vice. Yet when Paul writes out of prison he is able to say, 'The inmates of Caesar's household salute thee.'"

No man need be lost, for the power of the Christ to reclaim souls is limitless; and it is offered to all men. Will you accept it?

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## HEALTH AND SIN

Evening, Aug. 28

"Behold, thou art made whole: sin no more, lest a worse thing befall thee." John 5:14.

Of one thing we are certain: much human illness is the result of sin. It can be cured by cleansing the soul and relieving the mind. This is a subject the pulpits need to treat. Jesus expressly stated that man's illness was the result of sin.

I. Health is a Christian doctrine. Some folks take health as a matter of course and blame God for illness. "Forasmuch as it hath pleased Almighty God . . ." is not only a form of committal, but also with it we often "absolve ourselves of wrong-living and lack of faith, ease our consciences, and find solace to our souls."

Christianity teaches health, and the Christian life is an aid to health. Its temperance teaching. The body is recognized as the temple of the Holy Ghost. Freedom from lust. Physical well-being through happiness. "Faith, love, peace, are healing agents."

II. Sin and worry bring people to beds of illness. The N.T. is full of illustrations. I have seen folk so overcome by worry and sin that they lay flat on their backs, unable to move. The prey on the mind, the prey on the conscience, the prey on the soul is terrific. Those who know recognize a vital connection between state of mind and physical well-being.

III. Jesus would heal men's bodies as well as souls. Christianity, rightly practiced, makes for happiness and health. The Christ would cast out sin and worry, and place His Spirit of forgiveness, joy and peace there. What many folk need is not an M.D. but a D.D., a physician of souls. Jesus was absolutely right when He said to the man, "Behold, thou art made whole: sin no more, lest a worse thing befall thee."

Literature on this subject is extensive. Before preaching on this subject pastors should study some work like Worcester and McComb: "Body, Mind and Spirit" or Lichliter: "The Healing of Souls."

# Expositions

PROFESSOR A. T. ROBERTSON, D.D.

## Answers to Questions

For Dr. Robertson:

"Permit me to state at the outset, that I have derived much benefit from your expositions in 'The Expositor' and hope to call my attention some day the six volumes: 'Word Pictures in the New Testament.'"

"At this time I would be very grateful for a more or less thorough explanation of 1 Tim. 5:17-18.

"The passage was quoted by some pastors with reference to the remuneration or pay (Times Diples), others do not admit of such rendering of the Greek.

"If it does, what is the meaning of (Diples, double)?

"What in the early church was the difference between those ordinary presbyters and those laboring in the word and doctrine? What as to their pay?

"How about the Parakalon?

"Briefly, are we permitted to apply this passage in reference to the fact that the Lord does not want his laborers to be underpaid? Hoping that I may be of some benefit to the brethren through my efforts, I am

"Most cordially yours, Louis Nuechterlen, Trinity Evangelical Lutheran Church, St. Joseph, Michigan.

"Perhaps a literal translation of 1 Timothy 5:17-18 may be worth while: 'Let the elders who stand well in front be deemed worthy of double honor, especially those toiling in word and teach-

ing. For the Scripture says, 'Thou shalt not muzzle an ox treading out the grain,' and 'the workman is worthy of his pay.' " Almost every phrase here is interpreted differently by different people and there is little hope of securing agreement. I can only give my own opinion with full recognition of the liberty of others to their views.

The first thing that confronts one is the use of the term "elders" (*Presbuteroi*) whether here *presbuteros* is the equivalent of "bishop" (*episkopos*, overseer) as seems clearly the case in Acts 20:17, 28 and Titus 1:5, 7 or whether here by "ruling elders" (*hoi proestotes presbuteroi*) Paul means a different group from "those toiling in word and teaching" (*hoi kopiontes en logoi kai dielaskaliai*), that is administrative officers in contrast with preachers. The use of *malista* (especially), is rather against this view as it is not contrast, but emphasis. Besides the "double honor" or "double pay" is urged for the "ruling elders" also. It is not certain that *proestotes* (second perfect active participle masculine plural of *proistemi*, intransi-

tive use, to stand in front) means "ruling" instead of "leading." In 1 Thessalonians 5:12 Paul begs his readers "to know those that toil (*kopiontas*, the very word used here) among you and that lead you (*proistamenous humon*, the present middle participle of the same verb as *proestotes* above) in the Lord." He is here clearly referring to the preachers and pastors as leaders. Once again in Titus 3:14 Paul has another striking use of *proistemi* for leadership: "Let our people also learn to take the lead in good works for necessary services that they be not unfruitful." The probability is therefore that here in 1 Timothy 5:17 and 18 Paul is referring only to preachers by "elders" and urging "double honor" for them who lead well and preach well also. It is the ever-present problem of the struggle to be an efficient pastor and leader and a real preacher and teacher.

But the phrase "of double honor" or "of double pay" (*diples times*) is by no means clear. The word *time* is used for price or pay and for honor so that here "double" can be either "double pay" or "double honor" or "both honor and pay." It may be said at once that this point cannot be settled absolutely for the reason just given. Paul quotes Deuteronomy 25:4 about not muzzling the ox treading out the grain in 1 Corinthians 9:9 where he is making a vigorous argument to prove that the preacher deserves to be paid for his work. Paul himself refused

to receive pay from the Corinthians because of their misunderstanding and misrepresentation of him and so he "robbed other churches" (Corinthians 11:8) in order to serve them free. The other words quoted by Paul about the workman being worthy of his pay occurs in precisely this form in Matthew 10:10, though it is not certain whether Paul is quoting this Gospel or the words of Jesus or just a proverb. But the point is that Matthew 10:10 is the same as in 1 Timothy 5:17, an argument for the pay of preachers, especially in Timothy, those who do their work well. Up to the boom times after the World War very few ministers in this country received a salary comparable to that of other men. And yet there have always been men willing to do the work of the ministry with poor pay and often with little appreciation while doing the work. In Philippians 2:29 Paul, referring to the work of Epaphroditus who nearly lost his life in Rome and who is now going back to Philippi, says: "And such men are in honor" (*kai tous entimous echete*) and notes the use here of *entimous* (compare *times*). We should add verse 19 in 1 Timothy 5: "Against an elder receive not an accusation" (*Kata presbuterou kategorian me paradechou*). That is certainly no bad habit of gossip "except in the mouth of two or three witnesses." Pay the preacher, praise the preacher, refuse to slander him and demand proof of any accusation.

## Gold-Mining in the Scriptures

THE REV. R. C. HALLOCK, D.D.

The Reverend Robert Crawford Hallock, D.D., Pastor Emeritus of the Presbyterian Church of Valatie, N. Y., and for many years conductor of the department in *The Expositor* known as "Gold Mining in the Scriptures," died at his home on June 24, at the age of 74 years.

Doctor Hallock was ordained in the Presbyterian Church, the Presbytery of Monmouth in 1885 and served, successively at Tennent, N. J., Southampton, Long Island, Brooklyn, N. Y., Clinton, N. Y., Scottsville, N. Y., Dundee, N. Y., Havana, Cuba,

and Valatie, N. Y. While Doctor Hallock has been known and esteemed by *Expositor* readers because of his able handling of his chosen work in N.T. Greek, he is known to many as the author of various books and numerous articles which have appeared from time to time in religious publications. *The Expositor* knows that the passing of Dr. Hallock will be felt as a very personal loss by many thousands who have known the man and valued his work as it has appeared from month to month, over the years, in this column.

## CHRIST'S EXAMPLE IN THE THINGS HE DIDN'T

Peter writes that Jesus left us an example to follow: but he immediately specifies negatives — not sin; not guile; not reviling; not threatening. 1 Pet. 2:22. Christ's example is authoritative in

the things which he did: in the things which he didn't, his example is equally weighty. We may well ask ourselves: "If Jesus wouldn't, why shouldn't we?" Which gives a line on several striking monic themes.

1. Christ Wouldn't Stoop to Bedraggle His M



(a) He never stooped to scold; be irritable; grow trouble; fret at small discomforts. *Ho de tios de anthrohpou ouk echei pou tehn kephalehn mehn*, The Son of man hath not where to lay his head. But he didn't say this in complaint or self-pity. Jesus never stooped to dislike. He would not soil the nobility of his majestic mind by anything like ill-will. He had no "pet abominations," cherished no grudges, regarded no man as his enemy. What; not the traitor, Judas, Christ's most intimate follower detected no tinge of bitterness towards Judas in all those three years. John 13:21-

Or, not the antagonizing Pharisees? Though they were incorrigible Jesus only appealed: *tauta oia hina humeis sothetheite*, These things I say that you may (if you only will!) be saved. Jno. 5:34. And even at the last, when hope was dead, he still hoped on against hope for their salvation. *o mikron chronon to phoks en humin estin*, For a little while longer the Light is amongst you. *phoks to phoks echeite, pisteuete eis to phoks, hina hois oi phohtos genehsithe*, While you have the Light believe on that Light, that you may come to be sons of light. Jno. 12:35-36.

If Jesus absolutely would not distain his mind by resentment, dislike, or personal bitterness, never much he was wronged, why should we be so unchristian as to do so? (A blessed antidote to church quarrels!)

(b) Nor did Christ ever stoop to flatter. He didn't care a whit for class distinctions: why should we? Did the Friend of publicans and sinners bow to men of wealth, that their money might purchase the new and needy church? Exactly the reverse. What slams he did give them! *Eukopohn estin kamehlon dia trumalias raphidos dielkein eh plousion eis tehn basileian tou Theou*, Easier is it for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God. Mk. 10:25. But we flatter money. Perhaps because Christ was willing to be crucified for the aristocrats — while we are not!

### Jesus Would Not Permit Himself the Weakness of Doubting

(a) He never doubted GOD. He knew the Father. *Oude ton Patera tis epiginohskei ei meh ho tios*, Neither does any one know the Father except the Son. Matt. 11:27. And knowing the Father perfectly Jesus had absolute confidence in his wisdom, in his love, and in his power. *Ho ephr mou ho dedohken moi pantohn meizon estin o pater mou*, My Father who gave to me is greater than all, and no one is able to snatch out of the Father's hand. Jno. 10:29. Every word which Jesus spoke to God or of God revealed a deepened, perfect confidence in God, untroubled by doubt. *Pater, ei boulei parenegke touto to martirion ap' emou: plehn meh to thelehma mou dounai to son ginesihoh*, Father, if thou be willing give this cup from me; nevertheless, not my will but thine be done. There was complete sur-

render to God's will and wisdom! And his example in never murmuring, never doubting God, is authority for us and encouragement for us; why should we ever doubt, however hard our trial? *Patehr, ho dedohkas moi, theloh hina hopou eimi egoh ka'keinoi ohsin mei' emou, hina theohrohsin tehn doksan tehn emehn hehn dedohkas moi: hoi ehgapehsas me pro katabolehs kosmou*, Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world. Jno. 17:24. Isn't this a perfect and placid assurance of God's eternal love, manifested by Jesus? Here then is a most telling sermon appeal: If Jesus, who knew absolutely, never doubted God's power, wisdom, or love, why should any of us dare to doubt this great God and loving Father of ours? *Christ didn't; then I won't!*

(b) He never doubted either the efficiency or the sufficiency of the Gospel. *Ehlthen ho Iehsous eis tehn Galilaian kehrussohn to euaggelion tou Theou: Peplehrohtai ho kairos kai ehgiken heh basileia tou Theou; metanoete kai pisteuete en toh euaggelioh*, Came Jesus into Galilee heralding the gospel of the kingdom of God: Fulfilled is the time! Very near comes the kingdom of God! Repent and believe in the Gospel! Likewise he commissioned disciples to preach the same gospel. *Kai apesteilen autous kehrussein tehn basileian tou Theou*. Lk. 9:2. Then, when about to be crucified, Jesus made final pronouncement as to the gospel's essentiality: *Kai kehruchthetsetai touto to euaggelion tehs basileias en holeh teh oikoumeneh eis marturion pasin tois ethnesin*, And this gospel of the kingdom shall be preached in the whole inhabited earth for a testimony unto all the nations. Matt. 24:14. But after his resurrection he gave his final commission: *Poreuthentes eis ton kosmon hapanta kehruksate to euaggelion paseh teh ktisei. Ho pisteusas kai baptistheis sohihsetsai, ho de apistehsas katakrithehsetsai*, Forth into all the world and proclaim the Gospel to every creature! The man believing and being baptized shall be saved, but the unbeliever shall be condemned. Mk. 16:16. And in all these references to the gospel Jesus shows clearly that he doubts not the gospel's adequacy, has no fear for its final victory. Brethren, if the Son of God lived and died without one glimmering doubt concerning the efficiency and sufficiency of his own "everlasting gospel" as the world's salvation, surely his example is our strong challenge and command. *Jesus never doubted: neither will I!*

### 3. Not in Any Respect Did Jesus Consent to Yield Higher to Lower.

(a) He would not yield soul interests to body interests.

Having fasted long, Jesus was hungry. *Kai proselhthohn ho peirazohn eipen autoh, Ei huios ei tou Theou, eipon hina hoi lithoi houtoi artoi genohn-tai*, And drawing nigh the tempter said, If Son of

God you are, order these stones to turn into loaves. Subtle temptation, backed by bodily need! But not an instant did Jesus yield. Then came the increasingly crafty, increasingly appealing temptations; but in each case it was to sell out the higher to the lower; barter the divine for the human; put temporal interests as more desirable than purely spiritual attainments. And Jesus held fast by his soul; defeated the cunning tempter by absolute loyalty to the highest that he knew.

(b) And supremely, Jesus would not yield Eternity to time.

*Aphorohntes eis ton tehs pisteohs archehgon kai teleiohtehn Iehsoun, hos anti tehs prokeimenehs autoh charas hupemeinen stauron aischunehs kataphronehsas*, Looking unto the first leader and final perfecter of (our) faith, Jesus, who for that which was set before him as a bliss endured the cross, the shame despising. Heb. 12:2. No matter

what the woes and sufferings which time may bring to him, Jesus always looked upward, long beyond the hills of time to those "strong, eternal hills" where God dwelt; and so looking, he strengthened and ready to bear the worst that earth could bring. And in that spiritual strength he stood an unshaken tower, never for an instant yielding to any temptation to subordinate his divine prerogative to earthly or temporal promises offered.

Is it not daylight clear, that in these terrible times when it seems that conscience everywhere has sold out to get the bribe, Jesus must be held up before the sons of men as their one Polestar by which to steer? And when men, *men*, study the example of Jesus they must be inspired and compelled to say within their own souls: Jesus Christ would not sell out his soul: *God helping me, I will not!*

## Thank-Offering to the Divine Deliverer—Psalm 116

THE REV. PROF. PAUL HOERLEIN ROTH, D.D.

Happy is the man who can make this psalm his own! The experience that made this song is of the sort that transforms the world for its possessor. He who has it can be said really to live. It is the experience of God. The message is condensed into the first verse: "I love the Lord, because he hears my voice and my supplication."

I love the Lord, because he hath heard  
My voice and my supplications.  
Because he hath inclined his ear unto me,  
Therefore will I call upon him as long as I live.  
The sorrows of death compassed me,  
And the pains of hell got hold upon me:  
I found trouble and sorrow.  
Then called I upon the name of the Lord;  
O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous;  
Yea, our God is merciful.  
The Lord preserveth the simple:  
I was brought low, and he helped me.  
Return unto thy rest, O my soul;  
For the Lord hath dealt bountifully with thee.  
For thou hast delivered my soul from death,  
Mine eyes from tears,  
And my feet from falling.  
I will walk before the Lord  
In the land of the living.

I believed, therefore have I spoken:  
I was greatly afflicted:  
I said in my haste,  
All men are liars.  
What shall I render unto the Lord  
For all his benefits toward me?  
I will take the cup of salvation,  
And call upon the name of the Lord.  
I will pay my vows unto the Lord now  
In the presence of all his people.

Precious in the sight of the Lord  
Is the death of his saints.  
O Lord, truly I am thy servant;  
I am thy servant, and the son of thine handmaid:  
Thou hast loosed my bonds.  
I will offer to thee the sacrifice of thanksgiving,

And will call upon the name of the Lord.  
I will pay my vows unto the Lord now  
In the presence of all his people.  
In the courts of the Lord's house,  
In the midst of thee, O Jerusalem.  
Praise ye the Lord.

It is one thing to accept God as a hypothesis, even as a proved fact. It is quite another thing to grasp Him as a living Person and with the reason and intensity that makes us say "I love." No one knows God who still thinks it necessary to demonstrate Him by reasoning. The faith, the love, the will are the real organs of personal knowledge; in these that admit us to God.

Arguments can be made on both sides of the question. And when it comes to the really deep questions, such arguments always end in antinomy. But one cannot refute the argument of him who says, "I love the Lord, because he hears the cry of my supplication. For he has inclined his ear unto me." And we must consider him justified when he adds "Therefore will I call upon him as long as I live," for his faith rests upon the rock of personal experience.

But that sort of knowledge is not lightly won. A man really wants truth; if he really yearns for life, he has got to go down into the depths for it. If a man is satisfied with easy surface skimming he may achieve some superficial calm. But there are always those to whom the truth concerns God and man and life is a very hunger and thirst and they are willing to agonize to attain it. In fact they do not wish to live if they may not have it. And it is they who find it, they only who find it, they who have gone into the dark valley



here the word is, "The cords of death compassed me, and the straits of Hades came upon me, I found trouble and sorrow" and there was naught to do there but to call on the name of Jehovah, Ah, Jehovah! deliver my soul."

The wonder of wonders is that God *does* come to the rescue, that the cords of death and the straits of Hades do not prevail. The Righteous One is gracious and compassionate. We are brought very low in this strange human life of ours, but the marvellous fact is that He lifts us up. When we are in such helpless straits that we are no better than infants, He acts the parent's part. It is a wondrous message if men would but believe it, that there is a "rest" in this distracted world, a rest that means quiet, poise, control, bringing out of the accord of the soul with the Creator and His will. It is indeed an endlessly wonderful thing that Jehovah can and does deliver the soul of man from death. After that there are no more weeping eyes or stumbling feet, one is fully enabled to walk the lands of the living freely and without fear.

All this the Psalmist has long both experienced and believed. Now he puts it into words. He has been in a desperate state, the state of any earnest man who realizes the ghastly contrast between the natural life and the life that should be, the life of a son of God. In his despair he had said to himself that all men are liars. He had put his trust in men and they had failed him. Then he had experienced the incredible reaching-down of God; he became a new man.

There is only one normal response to such a miracle of grace. "What shall I render unto the Lord for all his benefits toward me?" The first impulse of a grateful heart is to make a sacrifice. The noble tenth leper comes running to prostrate himself before the Giver. The whole of religion and of worship is summed up in the sacramental, in which God gives, and in the sacrificial, in which man responds in thankoffering. But the answer of

man itself is a giving-back of God's own and a new benefit. For, as in the Passover, the cup which symbolizes deliverance is raised and drunk in solemn, joyous gratitude, so the best thanks the ransomed man can give is to raise the cup filled with the wine of salvation, the sum of countless benefits received, and drink it, make it his own, in whole-souled recognition of his utter dependence on the Benefactor.

Indeed the whole life of a man is his sacrifice to God. It should be seen and read as such. He should appear in this world as a flame burning upward to the throne. That is the meaning of "in the presence of all his people," twice found here, and of "in the courts of the Lord's house, in the midst of thee, O Jerusalem." It explains also the expression, thrice occurring, "call upon the name of the Lord," which signifies the public proclamation of the Holy Name.

From his wonderful experience the Psalmist concludes that the saints of Jahveh are under His special protection: "Precious in the sight of the Lord is the death of his saints." These beautiful words have been given many comforting meanings, but their special significance here is that God values the lives of His saints and does not suffer them to be prematurely shortened. They are immortal here till their work is done.

*Annah Adhonai*, the prayer beseechingly goes on, "Even so, Lord, for I am thy servant." The inferred petition is, "continue thy grace as of old." The greatly blessed man finds his highest honor in the title "thy servant," and his pride of descent in "son of thine handmaid." While he thus prepares to make public thank-offerings to the Lord, underlying and preceding them is not the offering that he makes but the offering which he is. The real offering is himself. Accordingly the last word of his psalm is *hallelujah*, praise the Lord, the thought in which his whole soul is absorbed.

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# Methods of Church Work

## PAGEANTRY

Under this title, Clinton Rogers Woodruff discusses, in *The Living Church*, the increasing interest in this phase of instruction available to pastors, Sunday School teachers, and community leaders. Rev. Woodruff reviews the history of Pageantry and of its present-day popularity, he says:

In our own country there is a growing recognition of the need for a community or civic sense and of the value of pageantry as an instrument to create it. In many places pageantry has found a prominent place in park playground activities. It offers an avenue of expression for large groups of children. It catches and holds the interest of both young and old. It is a great factor in developing community spirit. Parents, teachers, and other interested adults lend their services to making a success of the performance, the children acting as an intermediary between the playground directors and their parents and guardians.

For eleven years an annual pageant has been presented by children of the Minneapolis park playgrounds. This outdoor spectacle attracts about 50,000 people each year. It is presented at the Rose Gardens, near Lake Harriet, located in a natural amphitheater, where extensive seating capacity is offered.

Arts and crafts learned by children in their playground classes find practical application in pageantry. Dancing and song dominate the entire production. Knowledge of designing, art work, and sewing, is used by the youthful actors in making their costumes. The pageant in Minneapolis commenced with a cast of about 500, and now as many as 1,500 children participate. Productions staged by the recreation department of the Park Board include *Mother Goose*, *The Pied Piper of Hamelin*, *The Magic Wand*, *Weaver of Dreams*, *Wedding of the Fairies*, *Lost in Toyland*, and *Once Upon a Time*. These pageants are most helpful in developing a spirit of community cooperation.

Dwight F. Davis, Secretary of War in President Coolidge's cabinet, was a pioneer in this great work when he was commissioner of parks in St. Louis, some of the pageants which he staged requiring the cooperation of tens of thousands of children.

An important activity of the year-round recreation department is that of arranging celebrations of holidays and special days. Among the most popular civic festivals are the municipal Christmas with its organized caroling, dramatics, and tree festivities; the municipal Fourth of July, with its historical pageants, athletic meets, welcoming of new Americans, and other citizenship activities; and the municipal Halloween, which has shown its efficiency in preventing property destruction. This is the kind of thing which, though it does not necessarily suit the taste of everyone, may come to have as real a significance in the city life of the future as it had in the past.

A. S. Barnes & Co., who specialize in publishing pageants, are quite right in asserting that the production of pageants has become a part of the life and instructive entertainment of the people of our country. New forms of pageantry are in constant demand, and to meet it they are publishing a series known as Pageants with a Purpose, under the editorship of Dr. Linwood Taft, chairman of the Department of Pageants and Festivals of the Drama League and author of *The Technique of Pageantry*. Among the latest that have appeared are *Springtime*, a May Day pageant; *Galahad*, a pageant of the Holy Grail; *Tree of Memory*, Armistice Day pageant; *Persephone*, an illustrated pageant of the seasons; and *Swimming Pageants* for outdoor and indoor productions.

One of the more elaborate is entitled *The Brotherhood of Man*. It is a pageant of international peace worked out by Alice C. D. Riley, for the pageantry class institute of 1921 of the Drama League of America. It is a description of a pageant designed to show contributions of various nations to civilization. The European section is somewhat limited, there being, for example, no representation for Germany, Austria, Russia, Norway, or Sweden. Still another provides "Special Day Pageants," beginning with New Year's and ending with Christmas.

In this connection it is interesting to note that the American Child Health Association has issued a year-round program, entitled *The Goal of May Day*. It is an illustrated, readable book showing how the stimulus of May Day, Child Health Day becomes a driving force for the entire year. The material is based on actual results achieved and permanent programs organized in many communities of the United States. It is distinctive in outlining a plan for coordinating, with the

division of child hygiene program, the health work of all community groups, home, school, church, public health department, and national organizations.

The Indian Farm Bureau is utilizing the same idea to further which it has just issued a three-act playlet entitled *Arming Farm*, or the religion of life designed to present the part which the Bureau's Social and Educational Department is playing in the building of a greater national life.

It is interesting, indeed, to record these evidences of a revival in the dramatic expression of life and to note how the underlying forces of human nature are being developed for the welfare of mankind.

## 70th BIRTHDAY PAGEANT

The Rev. J. Willard Yoder

This Birthday Pageant was written for the Seventieth Anniversary Celebration of the Paul's Congregational Church in Seymour, Indiana.

The author has drawn extensively from the Congregational Statement of Faith, etc., published in the annual handbook.

### Cast of Characters

1. The Spirit of Yesterday. (Clothed in White)
2. The Spirit of Today (Clothed in bright blue)
3. The Spirit of Tomorrow (Clothed in red)
4. The Minister.

### Setting

A birthday cake with candles forming the figure seventy, with a larger white candle which is lighted just before the pageant begins. This larger white candle should be set so that it can be removed and used to light the smaller candles. The Minister stands near by or at his usual place near the pulpit. All of the main lights of the auditorium are turned out. If there are side lights burning softly the effect is pleasing.

### Minister

"So we approach the end of our seventieth anniversary celebration. Here is the usual birthday cake. With how many candles? (Counts.) Seventy, seventy years of History."

(The Spirit of Yesterday enters.)

### Minister

"And who is this? Ah, yes, the seventy years. (The Spirit of Yesterday approaches and with the larger candle she lights the smaller ones.) 'So she lights the candles. She lights each one, symbolic of each year, from the larger candle, the symbol of the Christ. Listen to her words.'"

### The Spirit of Yesterday

"You have observed accurately. I light each little year of the past at the flame of the larger candle, for hovering over His church every day, every hour, every year standeth, God, keeping watch above His own. Jesus called us friends. He have called you friends,' He said. He treated us alike. Simple and democratic are the adjective



at describe the mutuality and organization of  
sus' friends and early followers. This Spirit of  
berty in religion and democracy in church  
vernment passed down through the ages. Seven-  
years ago it took definite form in Seymour when  
irty-three believers of the Faith assembled and  
th their good wives organized an independent  
urch, the St. Paul. 'Believing in a free Kingdom  
God, under the sole authority and leadership of  
e Spirit of Christ, insuring freedom of the in-  
ividual soul, liberty of conscience, the inde-  
pendence of the local church, and the free fellow-  
ip of the Churches,' St. Paul could not but live  
rough the years. For these are principles of the  
undant life."

(The Spirit of Yesterday steps back and remains  
standing to the right of the Minister.)

*Minister*

"How brightly the candles burn. The memories  
the Spirit of Yesterday still live and shed light  
on the present. We have the light of experience  
guide us. We know that God has revealed him-  
f in ages past. We believe that the Lord, 'Hath  
ore light and truth yet to break out of his Holy  
ord.'" (The Spirit of Today enters.) "Ah, the  
irit of Today approaches. What have you to  
y?"

*The Spirit of Today speaks*

"You have spoken truth. God has been with  
is church seventy years. He still directs its  
stinies. You, all of your people, are a part of  
e great church Universal. Your beliefs are dear  
you. You love your independence, your demo-  
atic life and organization, your simplicity and  
ality of faith, intellectual freedom, educational  
iciency, evangelistic purposes, missionary zeal,  
cial passion, unsectarian fellowship, unselfish  
votion to the extension of the Kingdom. I, the  
irit of Today, commend you in these beliefs, and  
ese practices. My Light, as the Light of the  
irit of Yesterday, comes from the source of the  
e Light. We can see the trend of the past  
enty years. But my light is 'Just for Today.'"

(Hidden soprano soloist sings, "Just for To-  
y." Words by S. F. Partridge, music by Geo. C.  
ebbins.)

(The Spirit of Tomorrow enters.)

*Minister*

"Here approaches the Spirit of Tomorrow. Let  
see at what source she receives her light."

*Spirit of Tomorrow speaks*

"I do not light my candle yet. You are living in  
e present. I appear to you because in Faith you  
ve glimpses of the Future. I do not light my  
idle, for you see into the future but dimly.  
However, your light of Faith whereby you see into  
morrow has its light fed at the one source of  
ght. Continue to walk in the Light of the  
esent. I will give you glimpses of myself. Pray,  
hout ceasing, for the companionship of the

Master, whose radiance glows to guide you. Then,  
as Pompilia says, 'I cannot see the way but I put  
forth my foot and by foot-feel I test, bear weight  
and pass on.' With the Master walking with Thee,  
in lowly paths of service free, you see glimpses of  
me, The Spirit of Tomorrow."

(Hidden alto soloist sings, "O, Master Let Me  
Walk With Thee." Words by W. Gladon, music  
by H. P. Smith.)

*Spirit of Tomorrow speaks*

"As you walk in the sweet service of the Light  
of the world, with Faith in Him and His ways,  
the Spirit of His Father and our Father, the  
Holy God of all will give you the wisdom of the  
Spirit of Yesterday, will strengthen you in the  
Spirit of Today and will give you ample light for  
Tomorrow."

*Minister speaks*

"My Faith looks up to Thee,  
Thou Lamb of Calvary, Saviour Divine.  
Now hear me while I pray,  
Take all my sin away  
O, let me from this day  
Be wholly thine."

"Let us all sing this one stanza together."

(The organist plays a brief prelude to "My  
Faith Looks up to Thee" and the congregation  
sings the stanza quoted.)

*Benediction*, the minister speaking: "The Lord  
bless Thee and keep Thee. The Lord make His  
face to shine upon thee and be gracious unto thee.  
The Lord lift up his countenance upon thee and  
give thee peace. Amen."

Full lights.

## "WINNING THE BATTLE"

The singers in this program are hidden from  
view. The platform was made to look like a  
garden, as far as possible. A small table and a  
garden or porch bench along with a floor lamp  
was all the furniture used. To one side and  
raised about four feet was a large cross. This  
was placed in among the ferns, etc. There was  
no light in it during the opening part of the  
program. The lights in the church were turned  
out and the only light showing was the floor lamp.  
A young man is seen sitting on the bench. The  
story follows:

"There is no use talking — I certainly have the  
blues. Dad thinks that the only place fit for a  
young man is the church. Sometimes I feel  
myself that I should attend church, but whenever  
that notion comes something always goes wrong.  
I know that the gang down at the pool room are  
not the best for a fellow to hang around with, but  
at that they are out and out and are not professing  
one thing, but living another. I get sick and tired  
of these hypocrites. The more I see of them the  
more I hate them. I am only a young chap —  
just 19 last month — and why shouldn't I have a

good time? They say that every fellow must sow some wild oats and why should I be tied down to dad? Now if mother — well — there is no use talking, it certainly must be the prayers of mother that have bothered me the last few days. But what am I to do? (Pause.) I am going to decide once and for all tonight. Either I am going the limit or else — well, I'll be a Christian. I mean a *Christian*. I certainly get sick of these folks who live like and for the devil. And tonight I will not leave this place until the matter is decided. Which road shall I take?"

Here a male quartet sings "The Wayside Cross." Just one introductory note is struck.

Lad — "I must, oh I must settle once and for all this matter. It seems as though hell itself is tearing at my soul. I can hear the old devil urging me to leave all. Yes (pause) maybe it is the best time after all. There is too much to give up. Here I can do as I please — I can live as I like and enjoy life."

A duet, "Careless Soul What Then?" This is followed by choir singing one verse, "Jesus Lover of My Soul."

Lad — "Truly my soul is vexed tonight. Seems to me I could hear mother singing that song. Mother, dear, you know that I loved you. You know how my heart was broken when they laid you 'neath the sod. Oh such a battle —"

Solo — "If You Love Your Mother."

Lad — "Love her? Yes, God knows I do. Yes, and I recall the day when I promised mother that I would go straight. It was the day she left us. How fresh that memory is now. I see the scene anew which took place in her bedroom. Faintly we heard her call us. There was Dick and Ted and dad and me and as we sat there she again told us the story of the Christ. How I remember it."

Duet — "Calvary."

Lad — "I did promise her that I would meet her in Heaven. I did promise her that I would live for her Christ. But I am young. Why decide now? There is no danger just now, so I will decide later on. Yes, some other time."

Quartet — "Someone's Last Call."

Lad — "How true that may be. Perhaps it may be my last call, but I will take the chance. Perhaps next week I shall think more about it."

Choir — "Why Do You Wait, Dear Brother?"

Lad — "Still and all I wonder if there really is a Hell? I can still hear mother's description of it. How I wish I could come to disbelieve such a thing, but I cannot. I am afraid that it is true."

Duet — "The Great Judgment Morning."

Lad — "I would like to settle this matter right now. I believe it is the thing to do, but I wonder if God would really take me. True, I haven't

been bad, but I haven't been what one might call good. Mother used to say that we were sinners. I have promised God so many times as then failed and failed. Maybe He wouldn't wait just now."

Quartet — "Tho' Your Sins Be As Scarlet."

Lad — "Yes, I remember that verse for we were taught it in Sabbath School. Those were the good old days. That dear old teacher was so patient with us when we were so noisy. And, I remember how she used to cry as she told us that God loved us and wanted us for Himself. But I often wonder if God would receive anybody who comes."

Choir — "Christ Receiveth Sinful Men."

Lad — "Yes, it must be true for the Bible says (quote John 3-16). I certainly must be included. But my burden is so heavy, I cannot come now. Just a year ago today mother I was. No, first I will drown out my sorrow with pleasure. Then I will come. I must have something to make me happy, but what shall it be? I have gone to the movies, but they didn't fill a vacant spot. I have tried the other pleasures, but they lacked what I wanted. What I want is real lasting joy. I must get relief somewhere. What shall I do?"

Choir (third verse) — "Let a Little Sunshine In."

Lad — "I know that Mother taught us that the Bible was the Word of God, but sometimes I doubt it. I know that a lot of Christians claim to believe that, but they never bother to read it. They are inconsistent. Now there was dad. He claims to be a Christian, but the first thing in the morning he reads the newspaper. Fills himself with the murders, etc. At night it is the same thing. Never opens his Bible, and yet he claims it is God's message to man. Can he expect me to believe in something which he by his actions shows that he does not believe? But on the other hand — there was mother — never a morning went by but what she read from the Bible. It was dear to her. There was something to mother's religion. She lived it day by day.

"Then again — there is that professor at college. Last year he taught us that the Bible was filled with errors and that it was not God's Word. I cannot understand how God could make the earth in six days, and there are some other things I cannot understand. If I could I would accept the Bible and give in."

Solo — "I Believe It."

Lad — "Yes, mother, that was your faith. Your prayers are folding me round. I believe I would like to be a Christian, but —"

Male Quartet — "Almost Persuaded."

One of the choir members then repeats "And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved."



Lad—"But need I not get better—need I give up my sinful ways—need I not make right my wrongs—need I not sign a pledge or join a church?"

Choir—"Just as I Am." The cross is now lit and the choir sings "Look and Live."

The lad kneels before the cross and sings the 1st Psalm. (Whiter Than Snow.)

Then he bows his head in prayer while the choir sings "Rock of Ages" and "On the Cross."

The lad arises saying, "Lord I believe, help thou my unbelief."

Choir sings 4th verse of "For You I Am Praying."

Lad—"Lord what wilt thou have me to do?"

Duet—"Search for the Lost."

Lad—"Blessed be God, what a joy. A few years ago I had an awful burden on my heart. But things are different now. The old gang holds no attraction for me. I wish I could recall that old song about peace which mother used to sing."

Choir—"Peace, Peace, Wonderful Peace."

Lad—"Peace? Indeed! I feel like singing now, for my old heart is cleansed and I have passed on death unto life."

Choir—"It Is Well With My Soul."

\* \* \*

The songs were taken from the following books: Voice of Thanksgiving, No. 3 (Moody Institute). Bible Songs—U. P. Bd. of Publication.

Hymns of Praise.

Billy Sunday Book.

Glad Tidings.

Rodeheaver's Songs.

—Joseph M. Fleming

## LOVE, COURTSHIP AND MARRIAGE IN THE BIBLE

1. The Man Who Met His Wife for the First Time, at Their Wedding.

2. The Man Who Served Fourteen Years for the Girl He Loved.

3. The Man Who Followed Fancy and Beauty Selecting His Wife.

4. The Woman Who Did Not Quarrel with Her Mother-in-Law.

5. Jesus at a Wedding. ("Are Matches Made in Heaven?")

6. Should Marriage Keep One From Being a Christian?—B. A. Bowers, Knoxville, Tenn.

## CHILDREN'S CHURCH

When our Children's Church was a year old, we came to the conclusion that it was time that the children should themselves consider what should be the definite aim before them. We did not want them to think that the only object of the Children's Church was to provide a pleasant hour for

them every Sunday morning, but felt that it ought to have a much more far-reaching ideal.

We discussed the matter with the Children's Committee, who made some very helpful suggestions, and they decided that all the members of the church should be asked for their opinions.

This was done at the first "Annual Meeting" of the church, and during the ensuing month we had a large number of aims and mottoes handed in, many of them extremely interesting to those of us who knew the individual children who made them.

One small boy, who is recognized as the most fidgety and restless child in the church and Sunday School, chose for his motto, "Be good and attentive!" A girl of about twelve, who had had great difficulties with which to contend, gave as her motto, "Be strong and of good courage," and for her aim, "On and on till we get to the top."

A young man of ten, after two Sundays of rather longer addresses than usual, handed in a paper bearing the sole inscription, "Patience is a virtue!" Another contributed, "Make haste slowly," and a third had for his aim, "To increase the population of the church."

But most of the children had a really high ideal, and we were particularly pleased to find that many of them looked upon service for others as one of their primary aims.

There was a variety of mottoes, but a great many had chosen, "Suffer the little children to come unto me," so this is the one which has been adopted.

There was a very much larger variety of "aims," and the following is a small selection from them.

"To help others," "To love God and serve your playmates," "Serve and be willing and help," "To make children think of others," "To help one another," "To help people in distress," "To promote fellowship in boys and girls," "To come to church and hear about other children who don't have a chance," "To make children know more about God in a simple way," "To teach us to follow Christ," "To help us to learn more about Jesus," "To teach little children the true meaning of worship," "To help children to learn of Christ and to be unselfish."

When all the members had sent in their suggestions, we called a committee and went carefully through them, and put together what we felt was the ideal underlying them all:

To worship God.

To learn of Christ.

To serve others.

Every member of the church is given a membership card bearing this aim, and the motto, and we feel that if we can help the children to live up to this ideal which they have set before themselves, we shall be laying the foundations of a society which is really Christian.—Gwen Morley, Exchange.

## THE JUNIOR CHOIR

The Rev. Frank A. Wilder, Methodist Episcopal Church, Delta, Iowa.

This experience with the Junior Choir may be of value to other pastors. Too little is being done along this line, because of the cost to the churches. This plan will enable practically any church to have a uniformed junior choir. *The Expositor* is always welcome at our parsonage, and it has been a help to what we call a very successful rural church in Iowa.

\* \* \*

When you solve your junior choir problem, you have taken care of the senior choir. In checking over the personnel of the junior church school we found a possibility of sixty for a junior choir. The pastor wanted this group to be robed in the white surplices, but hesitate to ask the board for that large a sum. After considerable thought the following plan was carried out. It is given in hope that other churches will find it valuable.

The pastor looked through *The Expositor* and found several companies that could furnish surplices for a junior choir. He sent for samples of the material and prices. It will take from \$1.50 to \$3.50 for each member, according to the material used. We chose white poplin that has proven very satisfactory. A sample surplice to fit one of the boys was secured from the C. E. Ward Co. Then the leader of the senior choir was sold on the idea, and found willing to help present the matter to the church. The parents whose children would be in the choir, and some of the families who had no children, but were interested in the church, were called together. With a sample surplice, samples of the different materials, pictures of choirs, prices, and a talk about the value of such training for their

children, and the choir's usefulness to the church, made it easy to get their cooperation, and a promise that each family would buy one surplice that would become their property, but was to be left in the church, and handed on when the child outgrew or was graduated into the senior choir. Those who had no children we secured to buy for those who had more than one child. The result was a committee to select the material, and measure the children, and to see that each family paid for one surplice. We have forty-five in the choir; more want to join. We have \$112.50 worth of surplices and a church feeling enthusiastic about our choir. As others join the choir, the committee will find some family to outfit each one.

The junior choir can be used in many ways. The first Sunday evening we had the lights in the auditorium turned out, and candles burning. They marched in single file coming down the two aisles singing "Onward Christian Soldiers," and then into the choir so that the larger ones were in the center and sloped out to the ends according to height. After they had finished the hymn the lights were turned on and we had our regular service, using the Junior choir for the special number. On Easter Sunday evening we used them in the light of a cross which was very effective. Care should be taken not to use the choir too often. We have them sing only the first Sunday evening of each month.

They will crowd your church on the evening they appear, and they will come trained into your senior choir in a few years. Others will take their places and the surplices can be handed on as they outgrow them. The church must give more attention to her youth if she expects them to carry their responsibility in the years to come.

## PREACHERS! and REACHING.

Joseph Parker told of his early experience as a preacher as follows: "In entering upon my work as a preacher I might have been fatally discouraged by adverse critics, but for the bold and emphatic advice of Mr. Leo Gordon, my tutor on architecture. He was a rather wheezy old man, always going to die and always getting better. I ought not to say *old* for he was only fifty, and yet, as I was not more than nineteen, he perhaps looked very old in my young eyes. I remember his being at that time the most suspicious man I had ever known, but apart from this fault — *faultless*."

"They say I am rhetorical, theatrical, and bombastic, Mr. Gordon."

"They are fools, my boy; go on."

"But some of them are respectable and intelligent, I am sure."

"I am not."

"But Dawson, the draper, and Gregson, the cheesemonger, are no fools."

"Are they not?" Mr. Gordon wheezed much, and looked toward the ceiling.

"But are they, Mr. Gordon?"

"I call him a fool who does not see that blossom must come before fruit. If some old gate-post were to call blossoming trees theatrical, self-conscious, vain and showy, I should call that gate-post an old fool."

"Mr. Peck, the hosier in Wide Street, says in that manner is bad."

"Indeed! Is he a local Tully? He is a talking mischief-making man is Peck, whose shop is



hool of scandal; if one of his own stockings could be drawn over his mouth it would be an excellent thing for this town."

"Bradson, the tailor, sneeringly recommends me to try the stage."

"Fool! He will probably try the gallows before long. Tailors turned critics! I have long thought there was a knavish look about that man's face, and now I know it. I know of nothing more contemptible than a critical tailor; there is something detestably low about him."

"Then you advise me to keep my heart up and go on, do you, Mr. Gordon?"

"Aye child; aye. You are but a boy; your mistakes are nearly as numerous as your sentences; but I like a boy's bold mistakes; all will be right at last. Go on! Trust in God and try again."

"It is my manner they find so much fault with."

"My boy, find me one man in history who has ever done anything worth recording who has not been the subject of sharp and bitter criticism."

"Tell me," said he, continuing after a pause, "is your heart right with God?"

"You make me tremble, Mr. Gordon."

"Tremble, but answer."

"There is one thing I can say, Mr. Gordon."

"Say it."

"Lord, Thou knowest all things, Thou knowest that I love Thee."—*Frederick W. Norwood in his sermon on "Joseph Parker."*

## HOW OLD SHOULD A PREACHER BE

Many articles are written on "when a preacher should retire," "how long should a preacher serve" and like subjects. The following excerpt from the *Watchman-Examiner* is refreshing, as well as comforting. The attitude of *The Expositor* has always been that age is not a determining factor in the service of any person, so long as the work is done well.

"If you are good for nothing it is highly probable that the world will know it before you are fifty years of age. If you can really do things in any line of work your age will not hurt you. A while ago the Sherman Corporation, a firm of managing engineers of New York, took up the study of the executive management of 100 large corporations. Two men out of a group of 100 were between thirty and forty, thirteen of the men were between forty

and fifty, thirty-four were between fifty and sixty, while thirty-five were between sixty and seventy, fourteen men were between seventy and eighty-two were more than eighty years of age. This is no particular encouragement to ordinary old age, but it is tremendously cheering to the man who is growing white, and who at the same time has industry, ability and enthusiasm. A great deal of fun is made at the expense of the United States Senate, but after all it is our highest legislative body. It is composed for the most part of old men. So is the Supreme Court. Do not bother about your age. Just give yourself unremittingly to your task. Make yourself indispensable. And to be indispensable one must above all things else be dependable."

Another author makes the following statement:

"Youth is not a time of life; it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions. It is the freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over the love of ease. This often exists in a man of fifty more than in a boy of twenty. Nobody grows old by merely living a number of years. People grow old only by deserting their ideals.

Years wrinkle the skin; but to give up your enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the heart, and turn the green-tinged spirit back to dust.

Whether sixty or sixteen, there is in every human being's heart the lure of wonder, the sweet amazement at the stars, and at starlike things and thoughts, the undaunted challenge of events, the unfailing, childlike appetite for what next, and the joy of the game of living.

You are young as your faith, as old as your doubt; as young as your self-confidence, and as old as your fear, as young as your hope, as old as your despair.

In the central place of your heart is an evergreen tree; its name is love. So long as it flourishes you are young. When it dies you are old. In the central place of your heart is a wireless station. So long as it receives messages of beauty, hope, cheer, grandeur, courage and power from God and from our fellowmen, so long are you young."

# Motion Pictures

## MOVIE CAMERA DOES ITS BIT FOR AFRICAN NATIVES

How her movie camera took an important part in the rehabilitation of a West African village is told by Mrs. Estelle Ryan Snyder, of Hollywood.

Mrs. Snyder took the camera with her on a recent trip to Africa. She returned with some very excellent film, she states, which she has since shown in 64 churches.

Half of the fees received by Mrs. Snyder over a certain period were turned over by her to a rehabilitation fund for building a new church in the village of Licondocua in Angola, Portuguese West Africa. This village had been in woeful circumstances for a number of years and its condition enlisted the sympathy of Mrs. Snyder when she visited it.

Over a thousand men and women were given employment in building the church at the native wage rate of 5 cents a day. This employment, meager as were the wages judged by American standards, wrought a decided economic change in the community.

Mrs. Snyder states that her pictures are of unusual educational value, especially her films of the Kimberly diamond mines. She was the first person granted permission to photograph the interior of the mining properties.

## PASTOR MAKES INTERESTING USE OF MOVIES

An Illinois clergyman has up until now confined his movie taking activities to the personal hobby field, but he is accustomed to show his pictures in his study, as a special reward, to various groups of the youngsters of his parish. At first glance this would not seem to be an especially broad field but one can readily see the value of the close personal contacts thus established. The pastor who builds up a fine friendship with the youngsters of his church is establishing a genuine foundation of understanding which is sure to bear fruit.

There is, of course, no reason why any pastor should limit himself to the restricted use of movies here indicated, but we mention this use just to call its possibilities to mind.

As a matter of fact, this clergyman tell us that many parents, having learned about his movies from the children are expressing a desire to see the pictures — which desire he plans to meet. He will undoubtedly soon be embarked on a rather broad church movie program as a result of the flow of events. The fact that there is an increasing number of interesting films suitable for parish showings available on a free loan basis will make this transition extremely easy for him.

However, we cannot help thinking how fine it would be if he could retain the feature of intimate study showings to youngsters of certain pictures made by himself as one part of a larger parish program.

## SOME FIGURES ON CHURCH MOVIE ACTIVITIES

That churches are increasingly embarking upon motion picture activities in all parts of the country is evident to even the most casual observer of the church field. However, it has not been so clear as to what direction these activities have been taking — that is, to just what uses movies are being put by the various movie-using churches; what films are being used for Sunday evening services for auxiliary gatherings, or for fund raising, whether the churches are themselves making movies.

We are indebted to the Bell & Howell Company for information along these lines based upon a questionnaire sent out to various clergymen. The questionnaire was sent to 16 mm. equipment users, and over 50 per cent of the churches reporting owned both projectors and cameras. About 75 per cent of the churches reporting indicate that they have made use of films for major services. At least 50 per cent use pictures for Sunday school, and the same percentage employ them to stimulate interest in auxiliary gatherings. The same percentage, also, indicates use to arouse interest in missions, while nearly 75 per cent of the churches have used films for raising funds.

Practically half of the churches show pictures of their own activities, and numerous clergymen use a movie camera to make pictures of their travels, so as to live them over with their congregations by means of illustrated lectures after they return home. Numerous churches make films of local town happenings, others of church organization events, while a few make movies of religious subjects — undoubtedly meaning by this, pictures of religious pageants, etc.

The use of rental films is coming into increasing favor, and industrials and scenics available on a free loan basis are especially welcomed. — *Educational Screen.*

## QUESTIONS AND ANSWERS

Q. I notice that the new supersensitive film does not have paper leaders. Can the camera be loaded in daylight without fogging the film.

A. Yes. Super-sensitive panchromatic film is dyed opaque, so that the film itself serves the purpose of leader paper. In loading this film into the camera, unwind enough to thread the camera. After the camera door is closed and locked, run out about one foot of film, and you are ready to shoot.

Q. What is the best way to preserve films?

A. The first essential is to keep your films in humidors cans stored in a reasonably cool place. Put a teaspoonful of water on the humidor pan once a month or so, depending on how often the film is exposed to the air. Some people prefer to add a few drops of oil of camphor or carbonyl tetrachloride. The films should be cleaned before being stored away.



# Men



and  
the

# Church



## THE MEN'S BROTHERHOOD AT WORK

The last Sunday of April was Men's Day in the First Presbyterian Church of Franklin, New Jersey, Dr. Herbert Justin Allsup, pastor. The brotherhood of the church had entire charge of the morning service, one of the Elders delivering the address, and the various members of the brotherhood the other parts of the service, especially a male quartette.

At 2:00 o'clock that afternoon the Sussex County Federation of Men's Bible Classes was held, when men from all over the county were present, the sermon: "The Valley of Dry Bones" being delivered by Rev. C. Ransom Comfort, pastor of the Presbyterian Church of Hackettstown, N. J., and a saxophone quartette and special ten-piece orchestra furnishing the inspirational music.

At the evening service, 7:30 o'clock, the pastor spoke upon the subject: "Making a Man," and a twenty-member Elks' Chorus gave a half-hour sacred concert. All services of the day taxed the capacity of the church, seating 500, and the Sunday school room adjoining.

## I WERE A BOY AGAIN

After the death of a great college president somebody found the following among his papers:

"If I were a boy again I would try to find out from good books how good men lived.

"If I were a boy again I would study the Bible more than I did. I would make it a mental companion. The Bible is a necessity for every boy.

"If I were a boy again I would more and more cultivate the company of those older whose faces of person and mind would help me on in my good work. I would seek good company.

"If I were a boy again I would study the life and character of our Saviour, persistently, that I might become more and more like unto Him."

This man was a great and good man, and if he knew that he would do certain things if he were a boy again, certainly the boys of today will do well to think about these things.—*Copied.*

It is a good thing in life to help those who are less fortunate than we are. Unless we are naturally cheerful and optimistic we are apt to think that other folks do not have so much trouble as we have. To imagine that our condition in life is about the worst is a bad state of mind for one to cherish. All one needs to do is to look about him a little and he will soon find many whose hardships, pains, trials and cares far outnumber his. It is a good thing for one to count his blessings occasionally, if for no other reason than the feeling of gratitude that it gives him.

If you have made a fortunate investment or have had some good luck, pass a bit of it on. This is a good rule to follow with all of one's assets, if one would achieve success and happiness. Learn. Then teach. Get. Then give. Perhaps you can't give away \$300,000,000 as Andrew Carnegie did, but you can give something. If you have no money, you can give away a few minutes of your time. Help somebody.

The only way to ever become a leader or a teacher is to begin leading and teaching at once. To wait for the time when you will be rich or wise spells defeat. Do the best you can with what you are and have, but begin NOW. If you have \$100 and don't help anyone, it is certain that you would not help anyone if you had \$1,000,000. Poor folks always help each other more than the rich ever help them. They share what they have; they loan and borrow each other's tools, clothes — everything. Some of the best-hearted folks in the world are those who have the least.

The Boy Scout slogan of doing a good turn every day is one that would make the whole world better if everyone practiced it. Selfishness is only another name for Hell on earth. That's what we would have if everyone were selfish. Tough time we would have of it if it were not for the big-hearted, generous folks, who are the saviors of society. They are the salt of the earth that keeps society from rotting.

Folks who are waited upon by servants are not taught to serve nor to help anyone. They miss much in life because they are one-sided. You can't

appreciate the other man's viewpoint unless you experience some of his joys and sorrows; his hardships and cares. That's why Jesus said, "He that would be greatest among you, let him be servant of all." The more you feel and share and sympathize with all men the greater you are — the more you live.

Lend a hand to those below you. Help the helpless and the self-helping, but don't waste your time, money and energy upon loafers, slackers, self-pitying whiners and hangers-on. Writing an occasional check for a hospital or some charitable institution will not keep you human. Keep in touch with people. Avoid being a machine, a miser, a hermit, a snob or a brute. Such freaks are sometimes successful as the world measures success, but they are always hated. Life ought to mellow and make one ripe, not rotten. It ought to make one sweet, not sour. You may not receive much gratitude, but give, help and have a heart. It helps make others believe in goodness and kindness and brings happiness for all.— *Dallas C. Baer.*

### GET ME IF YOU CAN

Among the many strangers who drift into our church services there is one type that offers a very interesting and amusing psychological study. We refer to the man who by his whole attitude lets people know that he is in unaccustomed surroundings, that he is unsympathetic towards the Church and that he is, if not utterly contemptuous, then at least coldly noncommittal toward the whole business. He sits himself down, folds his arms, refuses even to open a hymnbook, stares ahead coldly, and in general assumes a "get me if you can" attitude which would be really funny if it were not so pathetic. Why the pose of bravado and defiance? Why the role of almost contemptuous aloofness? We have often ventured to suspect that it is merely the cloak for an inner uneasiness, a sullen safeguard against unwelcome impressions. The whole attitude of this class of church visitors proclaims the challenge: "Well, I am here. Now that you have me here, I dare you to do something with me." Well, it has happened through the remarkable power of the Spirit of God that something has been done to and with such men and they have in course of time bitterly repented of their former defiance. What amuses us is the illy veiled discomfort and embarrassment which these men — they are usually men — suffer while maintaining their pose of disinterestedness. They are distinctly uncomfortable. What rather annoys us is the implication of their superiority and the utterly false conception they have regarding the position of the Church towards them. Their attitude seems to indicate that the Church is an institution out to inveigle them under a barrage of pretenses, to "pull them in" with all sorts of blandishments, to "put one over on them" by

hook or by crook. As a matter of fact, the Church does not come in the attitude of an insinuating mendicant, but as a beneficent donor. The Church has a straightforward proposition. It has something which these people need more than anything else on earth. The Church does not need them, but they most decidedly need the Church and its message. The Church is insistent in its approach not for its own material benefit, but out of real concern for human souls. It harries the casual visitor to realize that there are no ulterior motives behind the Church's approach. He cannot conceive of a policy which is prompted by self-interest. In his warped spiritual condition he is sure that there is "something behind" the Church's invitations. And so he assumes the "get me if you can" attitude. Well, fellow! We can only hope that he will come again and that gradually the defiance will be broken down and he will come to yield to the Holy Spirit's power. In the meanwhile let him be assured that the Church is not in the least impressed with his superior airs, but only amused — and sorry. He is welcome to come again and again, and to remain superior as long as he pleases. And some day, well, God is good and His Word is marvelous and powerful.— *Paul Lindenmann, D.D., St. Paul.*

### SUMMER PROGRAMS FOR THE MEN PROMOTE

*The Rev. John T. Raymond, Bay City, Michigan*

Bay City is one of those many places where church work is always extremely difficult and this condition is accentuated during the summer season because of our close proximity to the lake and summer resorts. None of the downtown churches attempt an evening service at any time during the year with the exception of my own, the First Baptist Church, and during the summer season some of the larger churches are closed entirely for a period of from six to eight weeks while others conduct only a Sunday morning service, with the bare exception of a few of the very small churches in the outlying sections. Meeting this city-wide indifference in church affairs the writer decided to attempt to push his Sunday evening services rather than allowing them to drag or to die. I therefore planned a series of nature services for Sunday evenings in July, which I advertised extensively, covering the city by house to house distribution of advertising bulletins. I also used Saturday evening newspaper advertisements and also secured news stories for each of the services.

Though this experiment occasioned very hard work, we were rewarded by splendid results — a full house every Sunday night and a city-wide interest was aroused.

The following is an outline of the services:

July 5th — "An Evening by the Sea."



July 12th — "Only God Can Make a Tree."

July 19th — "Birds of Paradise."

July 26th — "The Fountain of Youth."

During the presentation of these services we did not use our regular lighting equipment of the auditorium but a special lighting arrangement was used for each service. From the balcony in the rear of the church changing colored lights were thrown directly upon the platform and as the shadows of the summer twilight deepened these lights became brighter and more colorful. When the solos were sung a small spot light was thrown on the singer. By the means of an electrola placed in a room back of the platform, an appropriate musical program was rendered for fifteen minutes before the service started.

The beautiful lighting effect, together with the strains of music which fell upon the ear as one entered the auditorium, created an awe-inspiring reverence and added solemnity and dignity to the service.

All the equipment used for the platform settings is loaned by local manufacturers and merchants, artists and nursery men.

### "An Evening by the Sea"

*Setting* — In the choir loft, at the back of the platform, we placed a sail boat with a sixteen-foot mast (this was a life boat taken from one of our beautiful yachts and fitted up to look like a sail boat). In front of the railing which divides the platform from the choir loft, were banked ferns and palms with an opening in the center, suggesting a gateway. An electric fan back of the boat caused the flag on the masthead to wave and the sail to move gently, giving the subtle suggestion that the boat was moving.

*Victrola records used* — U.S. Marine Band, "Anchors Aweigh." Sea Songs Medley, "Sailing," "Aboard Watch," etc. Orchestra number and violin solo.

*Organ* — Prelude "Drifting" and Offertory "Memories of Galilee."

*Congregational songs* — "Jesus, Saviour, Pilot Me," "Jesus, Lover of My Soul."

*Tenor Solos* — "Sail On" and "The Stranger of Galilee."

*Sermon theme* — "In the Footsteps of the Great Prophet."

### "Only God Can Make a Tree"

*Setting* — On the west end of the platform stood a thirteen-foot living poplar tree, supported by a one hundred-pound ball of earth (freshly dug at local nursery), around this a hedge was formed of ferns. Far over in the east corner of the front of the church was erected a sixteen-foot cross, made of the rugged bark of trees. During the first part of the service the changing lights were thrown only on the tree. When the words "stood an old rugged cross" of the second solo "The Old Rugged

Cross" were pronounced, red lights which were attached to the back of the cross were turned on, giving the effect of the old rugged cross outlined against a sunset sky. At this time a soft green light was thrown upon the tree and these two lights, i.e., the red and the green, remained stationary for the rest of the evening.

*Victrola records* — Duet, Bori and Tibbett, "Calm as the Night;" "Whispering Hope;" "Love Led Him to Calvary;" violin solo.

*Organ* — Prelude, "Jesus, I My Cross Have Taken;" Offertory, "In the Cross of Christ I Glory."

*Congregational songs* — "Must Jesus Bear the Cross Alone," "Jesus Keep Me Near the Cross."

*Baritone solos* — "Trees" and "The Old Rugged Cross."

*Sermon theme* — "Trees of the Bible."

### 3. "Birds of Paradise"

*Setting* — Platform arranged as a garden with an abundance of ferns and palms and something more than a dozen of birds in attractive cages. The changing lights focused on this scene.

*Victrola records* — "Barcarolle;" "Lo, Hear the Gentle Lark;" "I Hear You Calling Me;" "Forgotten;" "Ave Maria."

*Congregational songs* — "I Love to Tell the Story," "I Need Thee Every Hour."

*Organ* — Prelude, "Sometime We'll Understand;" Offertory, "Under His Wings."

*Contralto solos* — "Flee as a Bird" and "His Eye is on the Sparrow."

*Sermon theme* — "Birds of the Bible."

### 4. "The Fountain of Youth"

*Setting* — The platform was arranged as a garden, using ferns, palms, flowers and a white picket fence. The baptistry which is at the right of the platform was also included in this garden scene and here a gate in the picket fence stood ajar. In the baptistry was erected a fountain, spraying water several feet into the air. In this service the changing lights were only thrown upon the platform while the baptistry was equipped with stationary red and green footlights, which reflecting upon the fountain, formed a rainbow.

*Victrola records* — Violin, "At Dawning;" "Absent;" "The City Foursquare;" "The End of a Perfect Day."

*Organ* — Prelude, "In the Garden;" Offertory, "There is a Fountain Filled With Blood."

*Congregational songs* — "He Leadeth Me," "Oh, Master Let Me Walk With Thee."

*Soprano solos* — "Looking This Way," "When the Mists Have Rolled Away."

*Sermon theme* — "The River of Life."

\* \* \*

At the end of each service the congregation stood with bowed heads, while the organist played softly "Now the Day is Over," and the benediction was pronounced.

## Bulletin Board Slogans

What this country needs is to follow the footsteps of the fathers instead of the footsteps of the dancing master.

What this country needs is not more miles of territory, but more miles to the gallon.

What this country needs is more paint on the old place and less paint on the young face.

What this country needs is more tractors and less detractors.

What this country needs isn't more young men making speed, but more young men planting spuds.—*St. Paul Crescent*.

Many a woman diets and makes no bones of it.

When a girl does a little cooing, the jeweller will soon do the billing.

Many a man keeps his nose to the grindstone so his wife can turn hers up at the neighbors.

Some folks walk as though they owned the streets; others drive as though they owned the car.

All success is built on faith and operated works.

Many dreams vanish, but we are always sure of Christ.

A dry sponge and a man without spiritual discernment are dry, harsh and valueless.

Our world needs more thorough laundering than this gentle rain gives it.

The size of a man has little to do with height or girth.

What can be sweeter than companionship?

Furniture cannot make a home, furniture and to the contrary, notwithstanding.

A man, like a home, is made or marred by own spirit.

It costs to secure good will, why not pay to maintain it.

The air is so full of a number of things  
We all should be happy as radio kings.

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## The Town and Country Church

### Rural Church Doctorate by THE REV. HENRY W. McLAUGHLIN, D.D.

*Director of Country Church Department,  
Presbyterian Church in U.S.*

Should there be something done to honor the rural ministry? Nearly all rural church executives answer the question in the affirmative. The importance of the work of the country preacher should be dignified in his own eyes. The church as a whole should revise its estimate and the world should be inspired to an honorable respect.

I have had a good deal of fun in my time. People would say to me, "Who are you?" and "What are you?" I would answer, "I am a country preacher," and then stand off and see myself shrivel up in their estimation. I was a city preacher before I was promoted to the country. The court made me a probation officer and assigned to me as my special charge, ten little boys who had been caught stealing coal and committing other minor offences. As long as

they reported their school grades and attendance to me on Saturday, they kept out of the reform school. It was a very regular class.

It was my custom to invite them into the house to talk with them, encourage them to talk to me and lend them some books. To one little fellow I lent Pilgrim's Progress. A few days afterward, I met his mother on the street. I said, "How is Bill getting on?" Her reply was, "He is doing fine. He has been reading those books you lent him and he says he is going to be a preacher." I told her that I was very much pleased. Her reply was, "I think might as well, for I don't think he will ever be good for anything else."

There is a very common conception abroad that if a man is not fit for anything else, he will do



country preacher. If his gifts do not qualify him to be a foreign missionary, a city pastor or a professor in a theological seminary, he will do for the country. This is a grievous mistake. If there is any place a man needs initiative, gifts of leadership and preaching ability in this new age of changing conditions, it is in the country pastorate.

For some time rural church executives have been attempting to devise some plan by which the rural ministry may be dignified and honored. Dr. Malcolm Dana, Chairman of the Town and Country Church Committee of the Home Missions Council, has recently sent out a questionnaire asking for suggestions. He proposes that a fellowship be established something like the Master Farmers or the Master Homemakers, now promoted through the Agricultural Extension Service, and other rural agencies.

The Virginia Rural Church Conference Board is a committee working to devise some plan to recognize and honor rural ministers who have been outstanding in their achievements.

The plan which I suggest is to secure the cooperation of the Agricultural Extension Service, the agricultural colleges, the Country Church Department of each denomination or the Department of Religious Education where there is no Country Church Department, and the denominational leagues.

The honor bestowed upon country ministers who have proved their worth should be made to mean as much as possible and for this reason, the selection should be with the greatest degree of care.

1. Blanks should be carefully prepared and two copies sent out by the director of the Agricultural Extension Service of each state to every farm agent. These blanks, calling for the qualifications of cooperation and efficiency, should be filled out by the farm agent for those whom he considers the two most worthy rural ministers in the county, and returned to the state director of the Agricultural Extension Service. This should be done each year.

2. From the nominations sent in by the farm agents, the board of directors of the state agricultural college, together with the director of the Agricultural Extension Service of the state should select without reference to denominations, one country minister for each 50,000 or fraction thereof, of the rural population of the state. In a state like Massachusetts, which has a rural population of 418,180, there would be nine nominees each year.

3. After they are nominated they should be referred as to denominations and their names sent to the Department of Country Church Work of their church. If the denomination has no such department then the names should be sent to the Department of Religious Education. The secretary of the department to which the names have been referred should select some denominational college

to bestow the degree of R.C.D. (Rural Church Doctorate).

4. The degree should be bestowed only upon men who have spent at least six years in the rural ministry and who have at least two credits in rural work in the Standard Leadership Training Curriculum. One of these credits should be the required unit on the Teaching Work in the Rural Church and the other an elective based upon the reading of at least ten rural church books.

The above restrictions will eliminate a number of the nominees unless they are willing to qualify themselves by a course of reading and study. Thus the degrees will be awarded only to country ministers who are willing to prepare themselves by taking some special training to better fit themselves for leadership among the country people.

5. Instead of a diploma a badge or watch fob should be given which should have an agricultural and religious symbolism. All who receive the degree should automatically become members of the Rural Church Fellowship.

There is much more in this scheme than just bestowing honor upon the worthy servants of the church who labor in rural places. It contemplates the organization of an inter-denominational brotherhood or fellowship of selected rural ministers. It is expected that this brotherhood will improve the character of the work in the country churches and advance the Kingdom of God in the neglected rural areas.

We would like to enlist the cooperation and assistance of all rural ministers who read *The Expositor* in working out some plan which will be satisfactory to the rural ministers themselves. Please re-read this article carefully and write your reactions and suggestions to *The Expositor*, 815 Caxton Building, Cleveland, Ohio.

## Attractions of The Rural Pastorate

by THE REV. MARTIN SCHROEDER, D.D.  
Bloomfield, Nebraska

### VI. ANNIVERSARIES

The anniversary is a great opportunity which can be utilized in various ways for the good of church and community. It is in fact marking the milestones toward the centennial. Ten years is a short time.

Over against a like festival in the city, where often a whole week is devoted to do justice to the event, a country church may do better by pressing the whole of the service into the Sunday nearest the proper date. The program may be grouped around one or more of the following activities:

Publicity and printed history, dedication of a "mile-stone," and the entertainment of guests of honor. So much for the outward observation. The spiritual significance could be expressed in the customary services, morning, afternoon and evening, each one to carry a distinctive character as for instance:

Morning — Memory and Dedication.

Afternoon — Home-coming.

Evening — Consecration.

Let us go into detail and look at each proposal in turn.

1. The Mile-stone. It can be featured in possibly two ways. The first is a printed recapitulation of the past 30 or 90 years (*whatever the dates*). Most likely it has been done fifteen, forty, and sixty-five years ago. The value of such publicity is seldom appreciated by the living generation, yet no one is in a better position to make the record than the living. Country churches are more outstanding locally and an attraction for the community than the city church which is only one among a large number of institutions demanding the attention of the city dweller. For this reason its history should be made available for the reading public, and indelibly marked down for posterity.

A good long start is all-important. My first suggestion is, print and sell an illustrated detailed history of your church. Some advertising will assist in meeting the expense.

The other way of marking the mile-stone would be the purchase and dedication of some object, perhaps for liturgical use, if no larger building program can be carried out. You find it comparatively easy, even in times of stress to collect a large number of small gifts for an anniversary object, a symbol of anniversary dedication, representing the sacrificial spirit of the fathers. There is a rural church in this neighborhood, hard hit with crop failures for a number of seasons in succession, whose people carried out such a program. Taking a start of two years they succeeded in dedicating, free of debt, a \$3500 pipe-organ on the day of jubilee, though in the midst of this economic calamity. It meant the visible expression of the historical mile-stone. If time permits it would be advisable to work up interest for a needed improvement. There is no time as opportune to arouse the spirit of concerted action, of sacrifice, and dedication as an anniversary.

2. As for the day's program itself, it may have to be grouped around the three main thoughts mentioned above, all depending upon the time you will be able to use in preparation, and also for the celebration itself. Here in the West three services are normally used. Morning, afternoon and evening. A series of services throughout the week has not yet come into favor in our country churches, and I take it for granted that farmers in other

states do not differ in their spiritual make-up or inclinations from those west.

The first and most significant thought for the day is naturally that of "Memory." After the older former pastors has related in Sunday school some human interest stories of local value the morning service could be in honor of the old living members, the descendants perhaps of the charter members if that is possible. It must look into the past, a memorial, emphasizing celebrating the Lord's Supper, either for the present, or a limited number or group, perhaps those who have been members for twenty-years, more or less, whatever limits might be advisable for your local condition. The dedication of the anniversary gift could take place at service. For the dinner hour special tables could be arranged for the guests of honor, with the oldest at the head.

The service in afternoon might be "Home-coming" for former members of the congregation. It is surprising how far the loyal ones of the church will travel if a special invitation has been sent to them to be there at a special hour and place. One member of each class could be induced to act as the inviting for his or her year. If then they sit in classes during that service, and at luncheon tables afterwards, a new thrill will be theirs and yours. Cards, printed or mimeographed on which each visitor will state his present location, occupation, and church affiliation may be used to light much valuable material for renewed relationships that may have become lax, or to direct them to churches in their present location. A touch of sentiment is created by calling the names if the church is not large in membership.

The last leading thought for the day could be in honor of youth and their consecration. Evening is the suitable time. No doubt, during the day the songs of praise from the pulpit have been weighing at times upon the otherwise physically active farmer, and a change of spiritual diet appears advisable for the closing gathering. The young people's society can well take care of the service. A pageant or a candle-light service, or a combination of both is most appropriate. There are several excellent and easily produced pageants which I know have been used with success in rural churches. The city folk have no monopoly on talent. "Follow the Gleam" pictures the potential future of the church, and hardly leaves a stone untouched. As a climax it is most fitting.

Such a program, pressed into a one day affair would bring sufficient variety for all ages and interests, and also it would avoid the danger of making the celebration top-heavy with sermonizing which is an easy way out.

Summarized, you have on the one hand a printed history and an object for dedication, and on the other carrying desirable publicity and a preparation



the people's mind. On the other hand there is emphasized during the day itself the elements of memory, dedication, home-coming, and consecration for the future. Living through the days and months of the preparation itself for such a program and its final consummation is worth as much

as some of the old time revivals. The country folk like it.

If no other arrangements have been planned, the offerings of the day could be utilized in starting a building fund for the centennial ten years hence. "Oak-trees from little acorns grow."

## Music for Choir and Organ for August

### Prelude

O Rest in the Lord (Elijah) — *Mendelssohn*  
In Deepening Shadows — *Stoughton*  
Vesper Prayer — *Diggle*  
A Summer Evening — *Kinder*  
Album Leaf — *Granfield*  
Larghetto — *Mozart*  
Vesper Melody — *Adams*

### Interludium

Magnificat in C — *Kinder*  
My God I Thank Thee — *Barnes*  
Owe No Man Anything — *Nevin*  
In God We Trust — *Mana-Zucca*  
Prayer — *Guilmant*  
If Ye Love Me — *Simper*  
To the Evening Star — *Wagner*  
Awakening — *Engleman*  
Thanks be to God — *Dickson*

### Anthem

Eyes of the Lord — *West*  
Breathe on Me — *Wheeler*  
God to Whom We Look — *Chadwick*  
He Leads Us On — *Voris*  
Come Unto Me — *Coerne*  
Saviour, Like a Shepherd Lead Us — *Neidlinger*  
The Lord is My Shepherd — *Rogers*  
Like a Father — *Scott*

### Postlude

Temple March — *Lyon*  
Festival March — *Teilman*  
Postlude — *Battman*  
Commemoration March — *Grey*  
Grand Chorus — *Roberts*  
March Heroique — *Dubois*  
Water Music — *Handel*  
Suite Gothique — *Boellmann*  
Wachet Auf — *Bach*  
March of the Gnomes — *Stoughton*

## Book Reviews

THE REV. I. J. SWANSON, D.D.

**The Teachers' Commentary;** General Editor, Hugh Martin, M.A.; Editor for the Old Testament, Theodore H. Robinson, D.D.; Editor for the New Testament, L. W. Grensted, D.D. Forty-one contributors, some twenty of whom have had practical experience in teaching the Bible. Harpers. 446 pp. \$2.50. The contributors are, for the most part, distinguished British Biblical scholars; all of them are competent to write on the special topic assigned them; and all of them are deeply interested in promoting religious education. They include directors of religious education, writers on Sunday school lessons, and workers for the Graded Sunday-School Movement. They represent both the Church of England and the Free Churches. The *Commentary* is designed to meet the needs of teachers of religion in both the public schools (from the senior classes of the elementary schools up to the lower forms of secondary schools) and in the Sunday schools. The work is adapted to the Agreed Syllabuses for such schools, and treats especially their courses; but it gives also an outline of the Bible books not included in any of these Syllabuses, in order that the pupils may become acquainted with the necessary background knowledge of the entire Bible. The treatment follows the general outlines of Biblical Introductions, such as title sources, purpose, and a summary of the contents of each book. In addition, there are general articles on the Bible—why it should be taught, inspiration, miracles, and Palestine: the land and the people; the history of Israel, Hebrew literature, the religion of Israel, its language, etc.; the making of

the N.T., the beginnings of Christian doctrine; the world to which Jesus came, the life of Christ, the life and thought of St. Paul, and the life of the early church. It also includes maps; illustrations of customs, costumes, occupations, houses, etc.; a chronological table; and bibliographies. The treatment keeps in mind the psychology of the pupils. It is an excellent *Commentary*—interesting, illuminating, embodying modern Biblical scholarship, and practical in aim.

We fear, however, it is designed to meet conditions in religious education in England which are, on the whole, different from ours. In the main, we use, as is well known, the International Uniform Lessons. The *Commentary* is designed to meet the needs of teachers of Bible books as a whole, and Sunday school lessons which in the majority of instances, perhaps, do not parallel our own. At the same time, every teacher of religion, especially ministers, would profit immensely from studying this *Commentary* from cover to cover.

**Stray Thoughts,** by Crump J. Strickland. Elizabeth Publishing Co., Charlotte, N. C. 192 pp. No price given. Over eighty common-sense little essays on a variety of topics—religion, opportunity, bad habits, fear, believing the Bible, measuring a man, etc.

**Laughing Stewardship Through,** by Guy L. Morrill, Director Stewardship Dept., Board of Education, Presbyterian Church, U.S.A. Richard R. Smith, Inc. 178 pp. \$1.00. Written by a successful teacher of stewardship. He feels "that while there is need for

very serious presentation of stewardship, there is also great need to get the laugh on the pettiness, the foibles, the pretentiousness, the self importance, the pride and the complacency, growing out of men's increasing material sufficiency." Dr. Morrill urges a flank, as well as a frontal, attack on selfishness, the great enemy of stewardship. In seventeen pithy chapters, he discusses practically every aspect of the subject. A convincing presentation of the duty of stewardship, which the author says "is the Christian philosophy of wealth in the areas both of its acquisition and of its management and use."

**Creative Worship**, by Howard H. Brinton, Ph.D., Prof. of Religion at Mills College, Calif. Swarthmore Lecture, 1931. George Allen & Unwin, Ltd., London. 94 pp. Paper covers. One shilling and sixpence. The author is the second American accorded the honor of delivering one of the series of the noted Swarthmore Lectures, at the (Friends) London Yearly Meeting. An able and spiritual exposition of creative Christian worship. It discusses Puritanism and the concept of mechanism; Quakerism and the concept of organism; goals and processes in worship; God and the rebirth of the soul; creative group worship and the social implications of worship. In the last chapter, it considers Quakerism and the future. The entire discussion will repay the serious study of any minister.

**Later Baptist Missionaries and Pioneers**, Vol. 2, by W. S. Stewart. Judson Press. 266 pp. \$1.50. A fascinating account of the service of the following nine Baptist pioneer home and foreign missionaries: Zachary C. Taylor of Brazil, James Hickey of Mexico, Aaron Sims of Africa, Charles H. Corey, missionary to the Southern Negroes, Lottie Moon of China, James S. Grant of China, Miles Bronson of Assam, Luke Bickel of Japan, and Andrew Young of China. Each one of them was strongly gifted, and each rendered faithful, successful and heroic service.

**Missions Matching the Hour**, by Stephen J. Corey, President of the United Christian Missionary Society of the Disciples of Christ. Cokesbury. 185 pp. Paper covers. 50 cents. A rousing plea, by a great missionary leader, that Christian people should measure up to the opportunities and challenge of the world mission of Christianity today. It notes the changed and critical attitude of many present-day Christians towards missions; answers the challenge of secularism; shows the aims, motives, and results of missions; points

out the significance of Jesus in the world's mind today and shows the Church's need of a world field.

**The Story of Southern Hymnology**, by Arthur Stevenson, M.A., B.D. Published by the author, Salem, Va. 187 pp. \$1.50. Southern preachers, especially, will find this volume helpful for its history of Southern hymnology as well as for its sound estimate of the value of the various hymn types it discusses. It makes a scathing attack upon a certain type of G. I. hymns; and offers a psychological explanation of their power. It makes many helpful suggestions for the improvement of both Sunday school and Church music.

**Seeing Ourselves Through Russia**, Edited by Henry T. Hodgkin, M.A., M.B. Ray Long & Rice, R. Smith, Inc. 110 pp. \$1.25. This book grew out of a study and discussion, by a small graduate school, of the social and industrial conditions in England and America viewed in the light of the Russian Soviet experiments now being made. The study began with a searching inquiry into the background that produced the recent Russian Revolution, and of present-day Soviet social, educational, religious and industrial theories and practices. It contrasts them with those of the United States today in similar lines. Some of the topics discussed are: Is equality possible? Have we the right to own? Why do men work? Should we punish? Is the family doomed? and Is religion played out? Many of the Russian answers to these questions are rejected by the class. Some of them were approved. The comparisons made are searching, discriminating and — disturbing!

**The Ten Commandments, A Present-Day Interpretation**, by John Alexander Hayes, Theological Minister, First Presbyterian Church, Red Bank, New Jersey. 191 pp. Revell. \$1.75. The author gives the immediate background of each commandment in Jewish history through the Jewish nation and down to the present day, and the moral implications of each law. He believes that these laws were not the product of human experience but a revelation from God. The author is well-read in the literature of the subject. His aim is practical: he would stir up fresh interest in the application of these Divine laws to individual and social life. His treatment of the Ten Laws is fresh, interesting, and impressive. This is a volume that does less will stir up its minister-readers to preach on this topic. It is of immediate and urgent importance in the age of moral laxity. Obedience of these God-given laws by every citizen is the need of the hour.

## Church Night

THE REV. SHIRLEY SWETNAM STILL

*The August meetings are planned so that they may be held on the church lawns if that be deemed advisable.*

### I. BEAUTY

*Reading: "The Rhodora," by Emerson.*

*Special Song: "Beautiful Isle of Somewhere."*

*Bible Reading: Gen. 1:11-16 and Gen. 1:24-31.*

*Prayer.*

*Congregational Song: "The Beautiful Garden of Prayer."*

*Talk: "Our Search for the Beautiful."*

I. We are all seekers after the beautiful.

1. We want beautiful homes.
2. We like attractive clothing.
3. We seek charming friends.
4. We long for the beautiful life.

### II. The laws of beauty are fulfilled in Christ

1. The Christian home is beautiful, be it rich or poor.
2. Our clothing is attractive, or beautiful, if it best witnesses to our Christianity. The clothing of a Christian, not too expensive for frugal tastes, not immodest or extravagant in style, is the most attractive clothing anyone can wear.



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### Pastoral Psychology

By Dean Karl Ruf Stolz  
(Hartford Seminary Foundation)

MOST helpful new book that takes front place among the books on ministerial psychiatry and psychology. Among the 23 valuable chapters, these are especially helpful and pertinent: "Types of Religious Personality," "Pastoral Counselling," "Adjustment to Reality," "Reason as a Rallying Center," "Can Adults Be Recontacted?" A well-known ministerial critic comments: "This is a book for thousands of ministers who need to catch up with the new psychology and to understand the situations of psychiatry." Octavo.

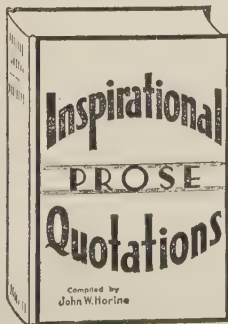
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4. The only way to the life beautiful for yourself is the way of Christianity.

*Song:* "Stepping in the Light."

*Song:* "Marching to Zion."

*Benediction.*

*Recessional:* "Thy Word is Like a Garden, Lord."

\* \* \*

## II. STRENGTH

*Song:* "True-Hearted, Whole-Hearted."

*Bible Reading:* Eph. 6:10-18.

*Prayer-Song:* "Rock of Ages," followed by a prayer.

*Reading:* "Doors of Daring," by Henry Van Dyke.  
*Bible Stories, about strong men:* By three high school boys.

1. The three Israelites were strong enough to worship God among idolators. (Dan. 3:8-28 is to be told, not read.)
2. Moses had the strength to keep the people from idolatry. (Use Ex. 32:7-30.)
3. Nehemiah was strong enough to make the people keep the law of the sabbath. (Use Neh. 13:15-22.)

*Song:* "The Sword of the Lord and Gideon."

*Talk:* How to Attain Spiritual Strength.

- I. In gaining physical strength, three things are necessary:

1. Food.
2. Air.
3. Exercise.

- II. In gaining mental strength the same rule applies:

1. We must have mental good — books, lessons, etc.
2. We must have mental air — association with students and thinkers, either through books or contacts made personally.
3. We must have mental exercise — mental work, study, thought.

- III. In gaining spiritual strength, three things are necessary:

1. Spiritual food — God's Word, church attendance, the Lord's Supper, etc.
2. Spiritual air — contact with spiritual people, and with God through prayer.
3. Spiritual exercise. We must read the Word, pray, do Christian work. So we shall attain spiritual strength.

You can have spiritual strength if you will fulfill the conditions necessary to its attainment.

*Song:* "The Son of God Goes Forth to War."

*Benediction.*

\* \* \*

## III. LEARNING FROM NATURE

This meeting is planned for use as a group of people take a walk to some near-by beautiful scene, and as a service after they arrive at the point designated. If there are those who are unable to walk, perhaps it will be possible for them to proceed to the place by automobile, and

so be at the service. This is another meeting without a talk.

The walking party assembles on the church steps and sings "Day is Dying in the West" before starting.

At some turn in the road or other suitable place let someone, without announcement, read "The Worship of Nature," by Whittier, in stanzas.

After the street-lights are left behind, if they are left behind, let flashlights be used, and give each person a scripture on light to as many as possible a few days in advance, so that they may be quoted along the way.

Below are a few scriptures on "Light" which will doubtless suggest others: Gen. 1:2; Gen. 1:4; Gen. 1:5; Gen. 1:14; Gen. 1:16; Gen. 37:6; Psa. 74:16; Psa. 118:27; Psa. 139:23; Matt. 5:14; Matt. 5:15; Matt. 5:16; Luke 2:32; John 8:16; John 1:4; John 1:9; John 3:19; John 8:12; John 12:35; John 12:36; John 12:46; Acts 13:13; Rom. 13:12; Eph. 5:8; 1 John 1:5; Rev. 21:25.

If there is time for a song after the verses, sing "Let the Lower Lights be Burning."

When the people gather at the appointed place have a quartette sing, "Now the Day is Ending."

Then have a Bible reading, "The Beautiful Land of Canaan," Deut. 8:7-10.

*Song:* "Sweet By and By."

*Bible Lesson:* About the sea, Psa. 107:23-31.

*Song:* "Jesus, Lover of My Soul."

*Bible Reading:* On a river, Rev. 22:1, 2.

*Song:* "Shall We Gather at the River?"

*Reading:* From Lowell's "Vision of Sir Launfal."

*Song:* "America the Beautiful."

*Prayer:* That we may appreciate God's beauty in the world, and that we may let the beauties of the earth draw us nearer Him.

*Bible Reading:* About the harvest — Jno. 4:35.

*Song:* "Bringing in the Sheaves."

*Benediction.*

After the service, let the quartette stay behind, and, as the people go away through the darkness, let them sing, "There'll Be No Dark Valley 'Till Jesus Comes."

\* \* \*

## IV. TRUTH

*Song:* "I Will Be True."

*Scriptures:* 1. John 1:17.

2. John 8:32.

3. 2 John 1-4.

*Prayer.*

*Song:* "True-Hearted, Whole-Hearted."

*Talk:* "Our Duty Toward the Truth."

1. Let us know the truth.

2. We must honor the truth.

3. We must obey the truth — whether it is convenient or not.

*Song:* "A Charge to Keep I Have."

*Talk:* "What is Truth?"

1. Pilate asked the question once of Jesus.

2. A philosopher said, "Truth is found at the bottom of a well."

3. Jesus said, "Thy Word is truth" in speaking to God.



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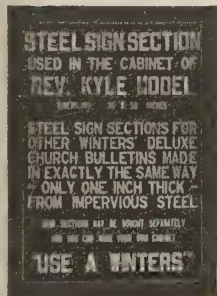
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2. "Truth, crushed to earth, shall rise again;  
The eternal years of God are hers;  
But Error wounded, writhes in pain,  
And dies amid her worshippers."
3. "Truth forever on the scaffold,  
Wrong forever on the throne;  
Yet that scaffold sways the future,  
And behind the dim unknown  
Standeth God within the shadow  
Keeping watch above His own."

Song: "How Firm a Foundation."

Benediction.

\* \* \*

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Song: "We've a Story to Tell to the Nations."

Prayer.

Bible Lesson: Acts 1:8.

Talk: "Why We Need a Divine Missionary Program."

- I. Because the missionary task is still incomplete.
  - 1 People are being born into the world much faster than into the kingdom.
  2. The heathen religions, under the stress of world-relationships, are proving delusory and the heathen are more ready to listen.
- II. Because the human programs of world evangelism have been tried and have failed.
  1. A king tried to make the world Christian by force. That would not work.
  2. Men have tried to substitute necessary physical aid for the indispensable spiritual healing — and they have failed.
  - 3 Men have thought that great books and great sermons would win the world, but only the gospel, simply told, will eventually that work.
- III. We have not strength for the world-program within ourselves.
  1. We are a modern, self-confident race.
  2. We have faith in our culture and in our ability to do great things efficiently.
  3. Yet here is a task at which we are doomed to failure if we work in our strength.
- IV. We need a divine world-program because it will succeed.
  1. It has Christ's promise in it.
  - 2 It has His presence in it.
  3. It has Christ's final triumph in it.

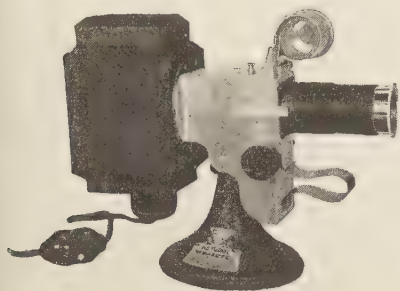
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Song: "All Hail the Power of Jesus' Name."

Talk: What is This Divine World-Program? 1:8.

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3. It has a divine message.
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## The Ideal Minister

(Continued from page 980)

Church. Not on any theory of virtuous representation can the so-called collective voice of the Church be deemed against his will to include *his* voice, so to declare his moral judgment on any such question without his concurrence. The "Voice of the Church," pronounced by self-appointed spokesmen on what they decide "a moral issue," should really not suggest "all one side, like Takeley street," but rather the resolves of the three tailors of Tooley street beginning, "We, the people of England." So, too, as any hortatory discourse from the pulpit, for either side of a current secular controversy, inevitably seems to be spoken ex cathedra, it always impresses me as a malversation even when I agree with the preacher's sentiments.

I would not be misunderstood to lament the effective part played by the pulpit in promoting the principles embodied in the Thirteenth and Eighteenth Amendments. Neither do I advocate the padlocking of the preacher's lips on any question of public interest. What I affirm is that the pulpit, at least in so far as the stated services of public worship are concerned, is for the preaching of religion and not for the propagating of sociological theory. The church has been charged with being ultra-conservative, and dominated by "super-serviceable little brothers of the rich;" and, on the other hand, with being the handmaid of radicalism and with countenancing such as seek to

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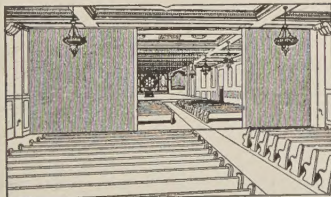
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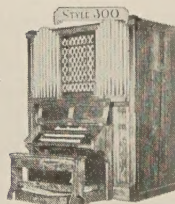


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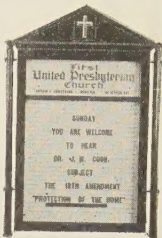
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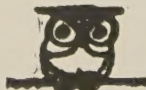
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Eph. 6:10-18..... 1024

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